

CHRISTIAN ASTROLOGY
MODESTLY TREATED OF
IN THREE BOOKS V2



WILLIAM LILLY

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CHRISTIAN ASTROLOGY

MODESTLY

Treated of in three Books.

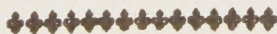
The *first* containing the use of an EPHEMERIS,
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and Annuall Accidents, by the Art of Di-
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by Profections, Revolutions, Transits,
A Nativity Judged by the Me-
thod preceding.

By WILLIAM LILLY Student in Astrology.

Omne meum, nil meum : Nihil dictum, quod non dictum prius.



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CHRISTIAN
ASTROLOGY
MODESTLY
Treated of in three Books
The first containing the Principles and
the second the Use and the third the
Application of the Art
By JOHN FLAMSTEED
M.D.C.C.C.

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Part 2

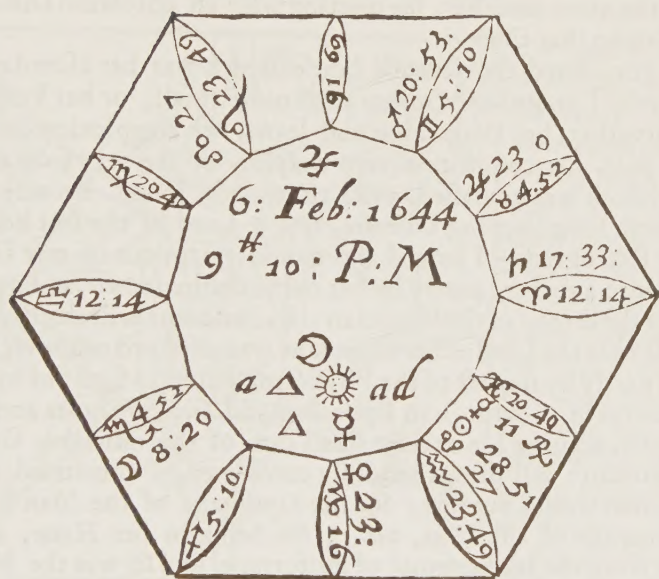
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CHAP LXX.

Whether Man or Wife shall dye first ?*Judgment upon this Figure.*

FOR many weighty Reasons one desired me to consider, whether himselfe or wife should dye first; Whereupon I erected the figure of heaven, as above placed.

Finding the seventh house afflicted, which signifieth the Wife by the position of ♄ in ♍ his fall, and that ♄ Lord of the seventh was cadent in ♌ and the ninth house, and disposed by ♄ Lord of the sixth from the seventh, and he Retrograde and in his fall, and the ☽ in ♍, but the eighth house from the seventh. These considerations moved me to inquire of the querent, whether his Wife was not very sicke, and in a Consumption (for so it appeared unto me) and also infirmed (in Secretis.) For if you observe all those Significators which have relation

on

on unto her, are wholly unfortunate and out of their essential dignities. I inquired her age, her exact Nativity I could not obtaine, onely I understood she was now in her 42. yeer of age, viz. her *Climactericall* yeer, which is usually dangerous; and the more unto her, she meeting with an untoward Disease neer or in that time.

I considered the seventh house which was her ascendant, whereby I judged her Corporature to be small, or her Person incurvating, her visage long and leane, her complexion darke and pale, her conditions very waspish, or she very froward, &c. which was confessed, and I afterwards found. Because η sheweth long lingring Diseases, and φ Lord of the sixth house was Retrograde; I judged she would relaps out of one Disease into another, partly by her owne obstinatenesse, and partly by the error of the Physician: By her owne wilfulnesse, because that the Lord of her ascendant was also Lord of the eighth; and partly by neglect of the Physician, who was signified by φ who was in \square with η in *Equinoctiall* and *Tropical* Signes and in Angles, arguing his or their small care of the miserable Gentlewoman: All things seriously considered, I concluded the Woman would dye first; for the *Significator* of the Man hath no manner of affliction, viz. φ she being in her *Hayne*, and free from the least manner of misfortune, and so was the Man from all infirmities. For the time when she should dye, I observed when η and σ came to an ill aspect; for η did most of all represent her in person and condition; and I found that about the latter end of *September* following σ came to an opposition of η , σ then being neer the place of the \triangleright at time of the Question, viz. in 2. degr. of \mathfrak{m} , and η in two of φ , the \triangleright at that moment in the place of σ , viz. in 20. degr. of Π or thereabouts. From thence I concluded, that it was probable she would dye or be in great danger of death about the latter end of *September* or beginning of *October*; and in truth she dyed the eight of *October*, upon which day σ and φ were in σ in the eight degree of \mathfrak{m} ; the one in the Question being Lord of the ascendant, and the other of the sixth, the degree it selfe the very same of the \triangleright in the question, and \triangleright to the 12. of \approx the opposite degree to her ascendant in the Question.

fence ; for ♄ is Lord of the seventh from his ascendant, and ♀ of the twelfth from the seventh : besides, ♃ is accidentally Fortified, but not essentially, and in his Detriment, with *Oculus* ☿ a violent fixed Star, intimating, the man had endured many sudden and violent chances.

Where.

Finding ♃ more Fortified then the ♄, she almost entring ☿ a Southerly Signe, and ♃ in ♀ a Western Signe, and South quarter ; I judged the man absent was in the South-west of *England*, in some Harbour, because ♃ was angular,

*When return
or hear of him*

The ♄ separates from ♀ & doth apply unto the ☿ of ♄ Significatrix of the querent; an argument after much expectation & longing, the Woman should heare of him in two or three dayes, because the distance of ♄ from the body of ♄ is about one degree and no more, and the Sign movable, [*so she did.*] But as ♄ is in a movable Signe, and ♄ is corrupted by him and ♀, the report she heard of her Husband was false (for she heard he was in Town,) but it was not so. Considering that ♄ and ♃ did hasten to a ☿ in ♀, ♄ being therein very potent, and that this ☿ was to be the fift of *May* following ; I judged from thence that about that time she would have certaine newes of her Husband, if happily he came not then home. The second week in *May* the Woman did heare certaine newes from her Husband, but he came not home till the second week in *July*, he had been severall Voyages in the West parts, was taken prisoner by the Kings Forces, and at time of her Question asked, was at *Barstable*, &c.

CHAP. LXXII.

What manner of Death CANTERBURY should dye?



IT may appear to all indifferent minded men, the verity & worth of Astrologie by this Question, for there is not any amongst the wisest of men in this world could better have represented the person and condition of this old man

his present state and condition, and the manner of his death, then this present Figure of heaven doth.

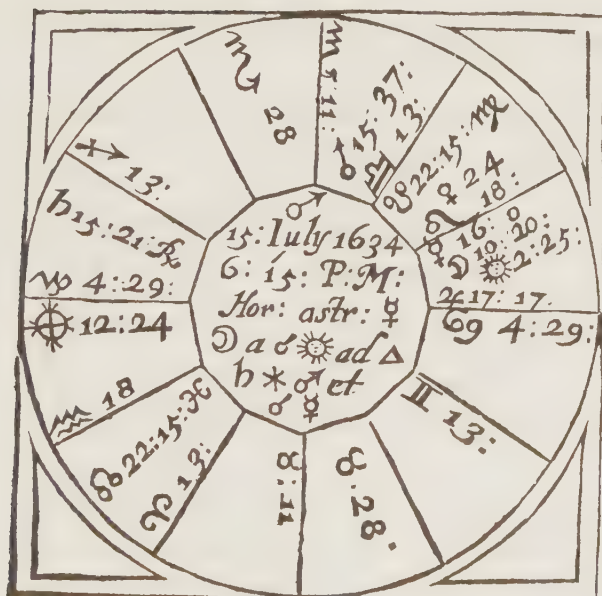
Being a man of the Church, his ascendant is ♄, the cusp of the ninth house; ♄ is Lord of the Signe, now in ♍ his fall; a long time Retrograde, and now posited in the twelfth of the Figure, or fourth from his ascendant; so that the heavens represent him in condition of mind, of a violent spirit, turbulent and envious, a man involved in troubles, imprisoned, &c. ♄ a generall Significator of Church-men, doth somewhat also represent his condition, being of that eminency he was of in our Common-wealth: ♄, as you see, is Retrograde, and with many fixed Starres of the nature of ☿ and ☿; an argument he was deep laden with misfortunes and vulgar Clamours at this present.

The ♃ is Lady of the fourth in the Figure, but of the eight as to his ascendant; she separates from ♄, and applies to the ♀ of the ☉ neer the cusp of the eighth house; ☉ in a fiery Signe, applying to an ♀ of ♂, the Dispositor of the aged *Bishop*; ♂ being in an Ayery Signe and humane, from hence I judged that he should not be hanged, but suffer a more noble kind of death, and that within the space of six or seven weeks, or thereabouts; because the ♃ wanted seven degrees of the body of ♂. He was beheaded about the tenth of *January* following.

I write not these things as that I rejoyced at his death; no, I doe not; for I ever honoured the man, and naturally loved him, though I never had speech or acquaintance with him: nor doe I write these lines without teares, considering the great incertainty of humane affaires: He was a liberal *Maccenas* to *Oxford*, and produced as good Manuscripts as any were in *Europe* to that University, whereby the Learned must acknowledge his bounty: let his imperfections be buried in silence, *Mortuus est, & de mortuis nil nisi bonum*. Yet I account him not a *Martyr*, as one *Asse* did; For by the Sentence of the greatest Court of *England*, viz. the *Parliament*, he was brought to his end.

CHAP. LXXIII.

If have the Portion promised?



h is here Significator of the querent, Retrograde, and in the 12th house, as if the querent had been in some despaire of it, and so he confessed.

The Woman is signified by ♀ and ♂; ♀ in his Exaltation, and ♂ in ♉, a fix-

ed Signe argue the Woman to be well conceited of her selfe, confident, yet vertuous and modest: the ♂ her Significatrix neer the ☉, she had a scar neer her right eye, for the ♂ signifies in Women the right Eye.

That which is pertinent to the resolution of the thing demanded is this; That finding ♀ in the eighth house, which is the womans second, and the ☉ to be Lord thereof, in his own house, and that ♂ did separate from the ♂ of ☉, and transferred his vertue to h, who is Lord of the ascendant and Disposer of ☉, and also Lord of the querent's second house, I did from hence cheer up the dull querent, and assured him he had no cause to feare the not-payment of his Wives Portion, but that it would really be performed, whatsoever was or had been

misef; and that, to his further comfort, she would prove a chaste vertuous woman, but somewhat proud; all this proved true, as I experimentally have it from the *querent's* owne Mouth.



The ninth House, and those QUESTIONS properly belonging unto it.

*Long Journeys, Religion, Pilgrimage,
Dreames, &c.*

CHAP. LXIV.

Of good or ill in questions concerning this House.

IF in this house good Planets have either government, or are in possession thereof, or aspect the same without the testimonies of the *Infortunes*, it signifieth good, or is an argument thereof in all questions concerning this house.

Of a Voyage by Sea, and successe thereof.

Look to the ninth house, if it be good and strong, and aspected of good Planets, or good Planets in the said house, especially if the Lord of the ascendant and the tenth be well aspected, it is very good: but if thou findest ♄ or the ☿ there, then is the way evill, if the Lord of the ninth be with an evill Planet, it is evill, and he shall not speed well in the way, or get any wealth by that Voyage: ♄ in the ninth, intimates danger by Theeves or Pyrates; ♄ threatneth losse of Goods, or sicknesse; the ☿ doth import the same that ♄ doth, but most part with cozenage and deceit.

The substance of the Journey is from the tenth, because it is the second from the ninth: *Fortunes* there, expect Wealth; *Infortunes*

times, losse : the ninth infortunate, many hardships in the Voyage ; *Fortunes* there, a happy passage. Together with this, see to the Lord of the eighth, or eighth house ; for if he or it be strong, there is Wealth to be got ; ♄ or ♀ in that house, nothing to be had, or not worth labour.

What wind you shall have.

Behold the Lord of the ascendant, if he be with a good Planet or Planets, and they strong, and in a friendly aspect, it signifieth good winds ; but if with evill Planets, or they in cadent houses, the contrary ; if the *Significators* be in ♀ out of fixed Signes, and neer violent fixed starres, the Traveller may expect impetuous stormes, sudden blasts, contrary winds often driving the Passenger this way, and sometimes that way ; as also, that he shall await many dayes, weeks or moneths for a comfortable wind before he shall gaine it : Gentle gusts of wind are signified when the *Significators* are in △ aspect out of Signes ayery, viz, II ♊ or ♋.

Of him that taketh a Journey, and the successe thereof.

Behold what Planets are in the angles, if you find in the ascendant a good *Fortune*, judge then that he shall have good successe, before that he removeth from the place he is in, or in the beginning of his Journey ; if that good *Fortune* be in the Mid-heaven, he shall have much happinesse in his Journey, and after his entring the Ship, or upon the way as he goeth on his Journey : but if the *Fortune* be in the seventh, he shall have content in the place whereunto he goeth : if that Planet which is the *Fortune* be in the fourth, it shall be at his returne, or when he shall come to his owne place or home back againe.

If that *Fortune* be ♃, the benefit he expects, or the Means to advance him, shall come from or by meanes of a religious person, or Judge, or Gentleman, in quality and kind according to the power, quality and nature of the Lord of the house of that *Fortune*, or by a person of that description ; as if it be the house of the ☉, it shall be by the King, a Magistrate, or some noble

noble Person, or by a Solar man of noble disposition. If \hbar be *Significator*, it shall consist in things and Commodities of his nature, or else in things of antiquity, or Ground, Corne or Tillage; or by meanes of an ancient man: describe \hbar exactly, and let the man apply to such a one in his Affaires. If φ , it shall be as touching Women, Joy and Sport, or by meanes of Women, Friends, or in Linnen, Silks, Jewels, or pleasant things. If Ψ , it shall be by writing, or by wit and discretion, or Merchandize, Accompts or Letters testimoniall, or by the Merchant. If it be the \mathfrak{D} , it shall be by Services or Masteries, much imployment by some Woman or Widdow, or Saylor, or by carrying Newes, or playing at Dice, Sports or Pastimes, Tables, or such like.

Example.

If the *Fortune* in the tenth house, is φ , he shall have good, or make great benefit in his Journey, by dealing in such things as bring joy, or cause delight and pastime, by Jewels or Silks which are of the nature of φ : If the Lord of that house be \hbar , and he strong, say then of \hbar as in the preceding part, and so of the rest: If a Planet who is an *Infortune* be Lord of the twelfth and he be \hbar , it is to be feared there shall happen unto him some sicknesse coming of a cold and dry cause, or by much trechery, but if \hbar be in a Signe Bestiall, it is to be feared, some ill fortune or mischance shall happen to the Traveller by meanes of some Four-footed Beast; if he be in a humane Sign, it may be by some deceitfull ill men: if that ill *Fortune* instead of \hbar be σ , it is to be feared he may incurre some sicknesse that is of an hot nature, or fall into the hands of Theeves, and shall have feare of himselfe touching hurt to his body, &c. and so of the rest.

Of the short or slow returne of him that taketh a Journey.

Behold the Signifier of the Journey, if that Planet be swift in Course, Occidental, and \mathfrak{D} and he in movable Signs, it signifieth his Journey to be short, and not much carrying from home, or a quick, speedy passage, yet with trouble and pain; but if he be swift, (*viz.* the *Significator*) in motion and Orientall, it shall
be

be quick, short, and without any labour or much trouble : when the Lord of the ascendant doth apply unto the Lord of the house of Journeys, or when the Lord of the Journey applies to the Lord of the ascendant, or any Planet carryeth light of one to the other, or when the Lord of the house of Journeys is in the ascendant, or when the Lord of the seventh is in the ascendant, or the Lord of the ascendant in the seventh ; all these doe signifie short returne, or good speed according to the length of the Voyage: But if none of these be, or the greater part of the said *Significators* be in angles, especially in fixed Signes, it signifieth either destruction of his Journey, or else slow, or to be a great while absent : If a *Fortune* be in the house of Journeys, it signifieth health of body ; a good *Fortune* in the mid-heaven signifieth mirth and jollity, or gladnesse in his journey, or that he shall have good company : in the seventh and fourth, it signifieth prosperity, and a good end of the Journey or Voyage.

If the Lord of the house of Journeys be in a fixed Signe, it signifieth continuance and long tarrying : in a common Signe, it signifieth he shall change his mind from his first intended thoughts, or remove from one journey to another.

If the ☿ in questions of Journeys, be in the sixth, or in ☿ to the Lord of the sixth, it shewes sicknesse to him that travels, and impediments in his occasions, and that his businesse shall be for the most part feeble, weak and slackly handled, his endeavours and designs shall be much crossed ; yet if the Lord of the ascendant be fortunate, or in the house of trust, or not opposite to the same, it signifieth successe and prosperity, and the accomplishing of his businesse, though with many difficulties and obstructions.

When he shall returne that is gone a long Journey.

Behold the Lord of the ascendant, if you find him in the ascendant or mid-heaven, or giving his power to another Planet being in any of those places, it signifieth that he shall returne, and is thinking of it ; but if the Lord of the first be in the seventh, or in the angle of the earth, it signifies, that his returne

You must ever have regard to the proper Significator.

is prolonged, and that as yet he is not gone far from the place he went unto, nor hath he yet any desire thereunto.

If the *Almuten* of the first be in the ninth or third from the ascendant, applying to a Planet in the ascendant, it signifieth he is in his journey homewards: the same also doth the Lord of the ascendant signifie if he be in the 8th or second, applying to any Planet in the tenth; yet notwithstanding, if the Lord of the ascendant be cadent, and doe not apply to any Planet in an angle, or behold the ascendant, it is a token of tarrying.

But if at any time the Lord of the ascendant or the ☿ doe apply unto a Planet Retrograde, or the Lord of the ascendant himselfe be Retrograde, (*viz.* the *Significator* of the absent) and doe behold the ascendant, it is a token he is comming: but if the Lord of the ascendant be infortunate, it doth signifie some let or hinderance which makes him to tarry, or that he cannot come: If you find not in the house of the ascendant any of those things which I have said, behold the ☿, and if she doe give her power or light to the Lord of the ascendant, being in the ascendant or neer the ascendant, it signifies that he shall come shortly, or intends it: also, if the ☿ be in the seventh, ninth or third, applying to the Lord of the ascendant, it signifies that he commeth: If the ☿ be separate from a Planet which is in the left side of the ascendant (that is, under the earth) and applyeth to another Planet on the right hand of the ascendant, (that is, above the earth) it doth signifie that he commeth.

If the ☿ be on the right hand of the ascendant, and apply to a Planet in the mid-heaven, it signifieth that he commeth, yet with slownesse; for the ☿ being on the right hand of the ascendant, doth shew so much; which if she had been on the left hand, she had shewed his comming sooner. If the Lord of the house of the ☿ be infortunate, it signifies tarrying, and let or hinderance in comming home.

You must ever consider for whom the question is asked, for if he that demands the question ask for a Sonne, then from the first house look for the *Significator*: If for a Brother, then to the third: If for a Father, the fourth, &c. Behold the *Fortunes* and *Infortunes* casually placed in those places, and by them and their position,

position, judge the estate of him that is absent in his journey, both for health and hinderance, for according to the estate or place of the *Fortunes* or *Infortunes* in the Figure, and their dignities or imbecillities, so you may judge.

When the Lord of the ascendant is in the ascendant, or in the second, entring or arising towards the ascendant, or if he be Retrograde, or the Planet which was the signifier of the Journey be Retrograde, or the Lord of the ascendant apply to the Lord of the tenth, or the Lord of the mid-heaven apply to the Lord of the ascendant, or if the Lord of the ascendant be in the mid-heaven, or the Lord of the mid-heaven be in the ascendant, or the ☽ received of the Lord of the tenth, or the Lord of the ascendant received of him; all these doe signifie that he that is absent is coming, and that he returneth speedily and shortly.

The Planet from whom the Lord of the ascendant of the question is separated, is the *Signifier* of the state and condition in which he lately was, and of those actions which are past; and the Planet unto whom the Lord of the ascendant doth apply, is the *Signifier* of the state he is now in; and the Planet to whom he applies after him, is the *Significator* of the state of him unto whom he shall come, or intends to come.

If a question be asked for one that is in a journey, and you find his *Significator* going out of one Signe and entring into another, judge that he went out of the place he was in, and is entred another, or taken another journey in hand; and behold in which of those Signes he was stronger, more fortunate, or better received, and so judge his successe the better, and corresponding thereto.

Note that Combustion in a question of one that is absent is ill, for that signifieth captivity, imprisonment, or some great let: if the Combustion be neer the house of death, or the ☉ Lord of the house of Death, it signifies death except God doe miraculously deliver him.

If in the question of him that is absent, you find in the ascendant or mid-heaven ☿ or the ☽, judge that Letters shall come from him, or some Newes very shortly, for ☿ is the *Significator* of Letters or Newes.

If you would know whether the Newes or Letters which are to come be good or ill, look from whom ♀ and ♂ are separate; if the separation be from a *Fortune*, it notes good newes, and joyfull; but if from ill *Fortunes*, judge the contrary.

If a Question be asked of a Letter, whether it be true or not, behold ♀, if he be in a movable Signe, beholding ♀ or ♂, say it is a lye; if in a fixed Signe, judge it is true; in a common Signe, part true and part false.

The cause of a Journey, and the successe thereof.

Behold if the ♂ apply to the ☉, he goeth to Kings or States, or in service of such men, viz. of such as are able to maintaine him, &c.

If ♂ apply to ♀, he is directed by old men, or men of gravity and yeers.

If ♂ apply to ♀, Religious persons or Gentlemen doe imploy him.

If ♂ apply to ♂, men of Warre, Captaines, or such like are the cause.

If to ♀, Women-kind, or desire to purchase such things as Women love.

If to ♀, Merchants, Schollers, or he travels to see variety of Countryes, and to learne the languages.

If ♂ her selfe signifie the cause, it seems he is hired, or that he is publikely imployed.

The cause is usually required from the house wherein the Lord of the ninth is; or if a Planet be therein, see what house he is Lord of; the Lord of the ninth in the ascendant, he goes of his owne accord; the Lord of the ninth in the second, for gaine; the Lord of the ninth in the third, purposely to travell, &c.

Successe thereof.

Behold the four angles, if a fortunate Planet be in the ascendant, the beginning of his journey shall be fortunate; if the mid-heaven be fortunate, the rest of his journey shall prove in like manner; if the seventh, it shall also happen well when he is arrived to the place he intends, or is at his journeys end: If

Fortunes

Fortunes be in the fourth, all shall happen well in his returne homeward, & *e contra* ; a most happy journey is intended.

Also for the successe of a journey, behold the Lord of the ascendant, the ninth house and the ♃, and if they be all well affected, it sheweth a fortunate Journey.

Length thereof.

If the Lord of the ninth be in the ascendant, or the Lord of the ascendant in the ninth, it hasteneth the journey ; the Lord of the ascendant in the seventh, *idem* ; the *Significators* in cadent houses, or in movable Signes, or the angles movable, *idem* : But if the angles be fixed, and the *Significators* posited therein, it prolongeth the journey : the Lord of the ninth in the ascendant, hasteneth the journey, and being fortunate therein, fortunateth the same Voyage, the *Significators* and ♃ flow in motion, a tedious Journey.

CHAP. LXXV.

*If one shall profit by his Knowledge, be it in what kind it will ;
Chymistry, Chyrurgery, &c. or if he be perfect.*

Give to the *querent* the ascendant, his Lord and the ♃ ; the ninth house, Planet therein posited, and Lord thereof for the *Science* endeavoured to be attained : See if the Lord of the ninth be fortunate or not, *Oriental* or *Occidental*, cadent from an angle, in an angle or succedant house, and whether he behold the Lord of the ascendant or not with * or △ ; if he be a *Fortune* and behold the Lord of the first, the man hath good knowledge in him, and what is reported of the man is true, and he will doe good by his knowledge ; and the more if it be with *Reception* : if the aspect be by □ or ♂, the man knowes much, but shall doe no good thereby ; if an *Infortune* aspect either the Lord of the ninth or first, the man hath wearied himselfe, and will doe, but to no purpose, for he shall never attain the perfection of the knowledge he desires.

The Resolution of

*Of Science, Cunning or Wisdome in a man, whether
it be true or not.*

You must give the ascendant to him of whom it is asked, and the ninth house to the *Science*; and if there be *Fortunes* in the ninth house, or the Lord of the ninth fortunate, and behold the Lord of the ascendant, judge there is Science in that man: But if in the ninth house there be *Infortunes*, or the Lord of the ninth infortunate, and behold not the Lord of the ascendant, it doth signifie the contrary, and that there is none, or little knowledge in him.

Behold in what condition the ♃ is, with the Lord of the ninth; if they both apply to *Fortunes*, it signifieth that there is knowledge in the man; but if they apply to *Infortunes*, it signifies the contrary.

If the ninth house, and the Lord thereof be infortunate, nor behold the Lord of the ascendant, it signifies no knowledge in him, or such as by which he will never doe himselfe good, if it concern the *querent*: if another body, then the party *quesited*.

Of many Persons absent or travelling, in what Condition they are.

It happens sometimes that foure or five or more are travelling together in a company beyond Seas, or are at places farre distant, and the *querent* is willing to heare newes of every one of them: In this case you must desire the *querent* to set downe all their names in order, one after another; then observe the ♃ her application first of all, and that Planet to whom she applies: shall signifie the state and condition of the first Man in order as he is writ downe; observe in what condition that Planet is in, how posited, how dignified, how and by whom or what Planet aspected, from whom he last seperated, unto whom he next applies; accordingly judge of the state and condition, health or welfare of the first Person inquired after. Having performed that worke, then behold the ♃ her second application, be it good or ill, and to what Planet, the second Man in order shall partake in his affaires according to the well

or

or ill being of that Planet to whom she doth the second time apply ; and so in order, doe for all the rest remaining, ever considering the *significators* Retrogradations, Directions, Combuſtions of the Planets ; and in this manner run them all over by turnes againe, if the Men enquired after be more then seven. In the same order you may doe by a Man inquiring after many Women, &c *contra*, &c.

To what part of Heaven the Traveller had best direct his Journey.

Although we have in some measure handled this judgement in the Chapter of the first house, yet I shall againe briefly mention some further judgements herein, pertinently belonging to this House. If therefore the *querent* who is desirous to Travell or take a Journey, shall make this demand, *To what part of the World is it best for me to Travell?* Doe you herein consider in what quarter of the Figure the fortunate Planets are posited, and where most fortified, you may safely direct the *querent* to travell, sojourn or direct his voyage to those parts, as if the fortunate Planet promising happinesse unto him be in the East Quadrant, then direct him Eastward, if in the South Quarter Southward, in the West Westward, in the North Northward, and observe where the most or greatest number of fortunate Planets are placed, to those parts its best to Travell ; and as you will elect that part of Heaven for best where the Fortunes are, so dissuade from travelling or journeying to those parts where the Infortunes are. In the number of Infortunes, put the 8 ; in all Journeys have a speciall care of the second and eighth Houses ; for an Infortunate Planet in the eighth portends or signifies little gaine, or small successe in the Countrey the Traveller is going unto ; but a malevolent Planet in the second, intends no great successe in the Countrey, wherein after the voyage is performed the Traveller intends to settle himselfe. Hence it is, that when elections of times are made for the happinesse of a party in the Countrey he is going unto, that we alwayes put a good Planet in the eighth house. But if we expect to live happily after our returne, then we ever sit forth or begin our Journey when a good and fortunate Planet

is in the second. Beware of *Canda* in the second when you retorne, or in the eighth when you set forward.

CHAP. LXXVI.

*If an idle covetous Priest upon his Question propounded shall
Obtaine a good Parsonage, yea or no ?*

Sith the Clergy are as Covetous and vicious as other men, I give them leave to make their demand as well as others, provided alwayes, it be not to hinder themselves from enjoying a lusty Benefice, or impeach them in preferment ; if therefore the Lord of the ascendant who is significator of the Minister (it matters not whether he be Protestant, Presbyter or Papist) that would have a Church-living, or other Ecclesiasticall preferment) or the ☽ or both be joyned to the Lord of the ninth, who signifies the thing sought after, *viz.* a Benefice : for if the Lord of the 9th be in the 9th, or behold the house, it argues the Clerke or Priest shall obtaine the Benefice desired, but with labour and industry, and his owne very much paines taking, which I confesse they doe willingly ; but if neither the ☽ or Lord of the ascendant be joyned to the Lord of the ninth, or he with them ; see if either the ☽ or Lord of the ascendant be in the ninth, for that argues the attaining of the thing sought after : if he be not Retrograde, or otherwise unfortunate or Combust, or in ☐ aspect of an infortune without reception, for then it argues a destruction of the matter after it seemes to be in a good forwardnesse, or neer accomplishing ; but if the Lord of the ninth be in the first, whether the Lord of the first behold him or the ☽ or not, in what condition soever the disposition of the Lord of the ascendant or the ☽ are in, or if the Lord of the ninth be the lighter Planet, and apply to the Lord of the first, it's a pregnant testimony of procuring the thing sought after without much seeking on the *querent's* behalf.

The Lord of the ascendant in Δ or \ast to \odot or γ , and either of them in the ascendent, argues the acquisition of the Benefice or Preferment.

The

The σ of the Lord of the first and ninth, or their aspects, with Reception, gives the preferment without bribing, freely, perhaps upon a desert or merit; for some of that Tribe are black Swans: If the aspect be by \square , it comes not so lightly; yet if Reception be, it comes at length, perhaps a fish with 20^d. is presented to the Patron.

After this, see if any Planet transerre the light of the Lord of the ninth to the Lord of the ascendant, the Benefice is obtained by some interloping person, unlesse the more ponderous Planet to whom the Translator doth afford vertue, commit that influence to some other Planet, and that Planet have no signification in the Question, for such an action intimates destruction of the matter, after it is hoped to be neer perfecting: If the Lord of the ascendant hasten to the σ of the Lord of the ninth, and meet with no obstructive aspect before, it's not then to be doubted but the *Parson* obtaines his preferment, but not without much solicitation: many Planets *Significators* in this or the like Question, either many Competitors in the thing, or many contentions and much labour to obtain it.

Lord of the ascendant in σ with an *Infortune*, and he not Lord of the ninth, or in Reception with him, or not committing his disposition to any Planet who receives the Lord of the first or the \triangleright , the matter will not be performed: If that *Infortune* commit his vertue to any *Fortune*, who is strong in the Figure, the thing will be perfected; for the σ of the *Infortunes* without Reception, performs nothing; with Reception, they performe with difficulty: a Planet signifying the effecting of any thing, being posited in an angle; hastens the matter, in a succedant, it retards the thing; in a cadent, quite destroyes the matter, or suddenly, beyond expectation, when all men despair by some secret trick, perfects it; but this is very rare.

If any malevolent Planet aspect the Lord of the ascendant or the \triangleright with \square or ρ , without Reception, the *querent* seems much troubled, is displeased with the manner of prosecuting the matter, and beleeves he is either negligently or knavishly dealt withall, by such as endeavour to negotiate in the matter: if the Lord of the first and ninth both of them commit their disposition to any Planet, by whatsoever aspect, who is not impe-

dited, or becomes Retrograde before he goe out of the Signe he is in, it argues performance of the businesse: The Δ well dignified, shewes many Friends: if the Lord of the ninth be joyned to the Lord of the fourth, or the Lord of the fourth apply to the Lord of the ninth, without much labour the matter will be effected: But to know whether the Benefice be a lusty one or not, or worth acceptance, (a thing considerable ;) consider the tenth house, the Lord thereof, and Planet or Planets therein placed ; Planets well dignified and angular, shew hopes, and are sure testimonies of a good thumping Benefice.

And now I wonder why some wooden Clergy should so preach against me and Astrology ; I never either countenancing or maintaining one hereticall position, or perswading any person to attaine a Benefice by Symony, or professing more then Astrology, of which these men are as ignorant (the most of them as Asses;) witnes *Astrologo-Mastix*, a most absurd Coxcomb, to meddle with what he knowes not.

CHAP. LXXVII.

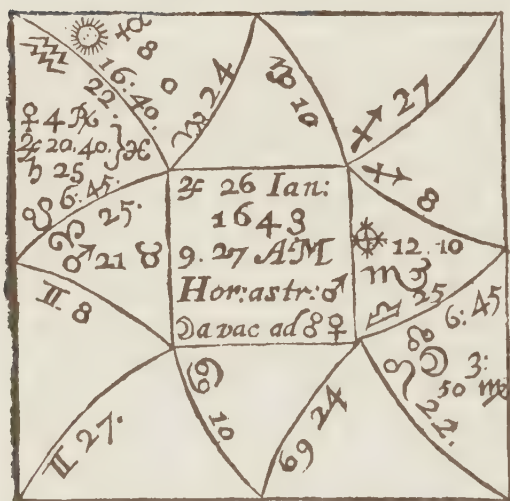
Of Dreames, whether they signifie any thing or not.

BONATUS in judging this Question farre exceeds HALY, in many others he is not so judicious ; when therefore any shall demand, *What the effects of his Dreame shall be ?* Behold the ninth house, and give it to signifie the Dreame, if any of the seven Planets be therein posited, he shall have signification of the Dreame: If η be therein, he dreamed of some things that frightened or terrified him, & it was some inordinate matter, not really naturall, as it is beleaved by the *querent* : if φ be in the ninth, he beheld somewhat in his Dream more terrible, and which more affrighted him ; he was afraid some prosecuted him, and would have killed him, and that he had much adoe to escape : Behold in what house φ and ∞ fall, they being the houses of η , for from some matter signified by either of those houses shall this horror proceed, or disturbance by dreame : If either of those Signes ascend, the feare proceeds from himselfe ; if they be on
the

the cusp of the second, Money or personall Estate occasioned that Dreame; if ♀ or ♀ be on the cusp of the third, the matter proceeded from some occasion concerning his Kinred or Brethren, or ill Neighbours, or bad reports: you must run all the houses in order in the same nature, as I have formerly both in the second and third house acquainted you, &c. and from thence find the occasion.

If you find no Planet in the ninth, consider the tenth house, and see if any Planet be therein, and judge as formerly by the ninth house; for whatsoever Planet is in the tenth, the signification of the Dreame hath signification thereof, either for good or evil: If no Planet be in the tenth, see if any be in the ascendant, he shall signify the matter of the Dreame; if no Planet be in the ascendant, behold if any be in the seventh, he shall then manifest the Dreame; if no Planet be there, see to the fourth, for a Planet therein shall demonstrate the quality and effects of the Dreame; if no Planet be in the fourth, see to the third; if none be there, see to the second, fifth, sixth, eighth, 11th or 12th, all which have signification of the vanity of the Dreame, and that it hath no effects to follow it: The very true way of judging whether Dreames, how terrible soever, have or shall have any influence upon the *querent*, is by observing whether the Lord of the ninth, or any Planet posited in the ninth, doth behold the Lord of the ascendant with ☐ or ☿, for then assuredly the *querent* shall receive prejudice thereby in one kind or other; usually crosses or afflictions to his person: But if the Lord of the ninth afflict the Lord of the second, he receives some prejudice by one or other in point of Estate, &c. and so doe in all the other houses, (*consideratis considerandis.*)

A good Planet in the ninth, no ill shall happen by the Dreame; a good Planet in the ascendant signifies the same; or the Lord of the ascendant in Δ of ☉ ♀ or ♀ argues the same, the *Infortunes* the contrary. I hold it vaine to be more large upon this Discourse.



♄ and ♄ are Lords of the ninth accidentally posited in the twelfth, casting a ☐ aspect to the cuspe of the ninth : their position in the twelfth according to the best Authors, intimates the vanity of the Dream, and rather a Person or fancy oppressed with various perturbations and worldly matters, then any

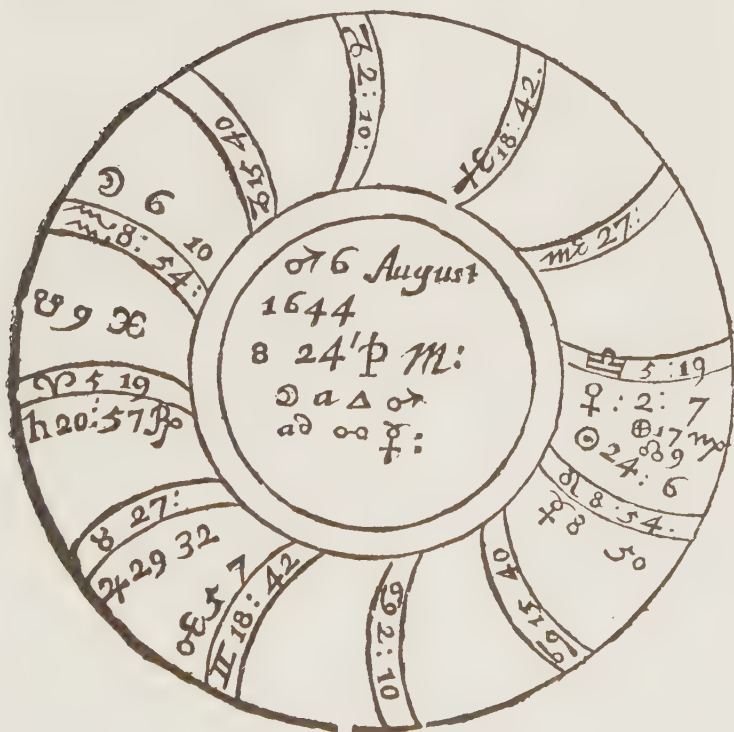
other matter : But according to our judgement, ♂ being the onely Planet in an Angle, shall best expresse the cause of the Dreame, and whether it will tend to good or evill ; if we observe what house ♂ is Lord of, we shall finde he is Lord of the ascendant and disposer of ☉, it being angular. I therefore acquainted him that the occasion of his Dreames might be construed two wayes ; one, by his too great care of his Estate and Fortune intrusted out, and now desperate ; because ♂ was in ☉ to ☉ ; and that his minde ran so much thereupon, that his Fancy was disturbed, so that he could not enjoy that quiet and rest by night which nature affordeth all Creatures. In the next place, because ♄ is Lord of the tenth, which signifies Office, Command, &c. and did afflikt ♄ Lord of the ninth, or did impedit him at least ; I told him I doubted he had lost the benefit of some good Place in the Common wealth, and that now he was solicitous how to live in that credit he formerly did :

howfoe-

howsoever, because ♀ and ♂ were in ♄, I judged no matter of perill to his person should come thereby, onely some damage in Estate; and this really proved true.

CHAP. LXXIX.

If he should obtaine the Parsonage desired.



Judgement upon this Figure.

THE querent is signified by the signe ascending, ♄ therein posited, and ♂ Lord of the ascendant in ♄, an Ayery Signe, and ♄ in ♄, of the same triplicity. The ninth house

lii 3

and

and ♀ Lord thereof are *Significators* of the *Benefice*. In the first place I finde no ♂ betwixt ♀ Lord of the ninth, and ♂ Lord of the ascendant, or is the ♃ in any aspect with ♀.

2 I finde neither ♂ Lord of the ascendant, or ♃ posited in the ninth.

3 There is no weighty Planet that translates or collects the light of ♀ (who signifies the preferment) unto ♂.

4 There is no reception betwixt ♀ and ♂.

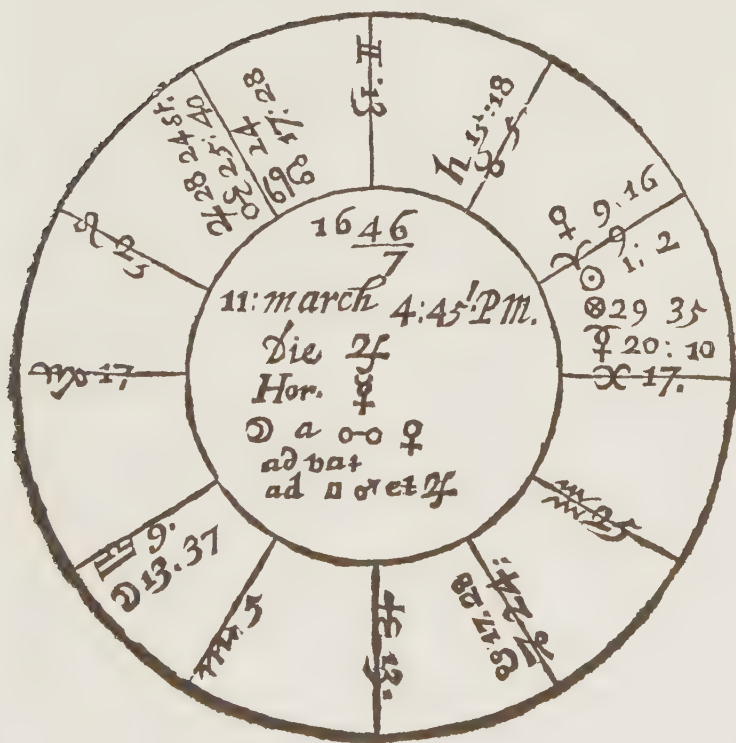
5 ♃ is impeded in the ascendant, and by his presence infortunates the question, causing the *querent* to despaire in the obtaining it.

6 The ♃ seperates from a △ of ♂, and applies to an opposition of ♀, Lord of the third: which intimated in my judgment, that some neighbour of the *querents*, either with letter, words, or crosse information would wholly destroy the *querents* hopes, and that *Mercuriall* men, *viz.* Schollars, or Divines would be his enemies: and because I found ♀ in 2^d and seventh house, opposing the ascendant; I judged some Women would inform against him, or prejudice him in his suit.

By all what hath been collected, I dehorred him from proceeding after the matter any further, as not to be obtained; but the Parson being covetous would proceed further in the matter; and so he did, and when he thought to have the matter absolutely on his side; Behold, a scurvey Letter revealing some manifest truths concerning a Female, dasht the good Mans hopes, & exit. The *querent* was ♃ and ♂ exactly, had wit and volubility of tongue; and as ♀ and the ♃ are in ♌, he under the Earth, she in the twelfth, he could never discover which of his neighbours it was that thus affronted him, nor would he aske me; if he had, it must have been ♃ Lord of the twelfth, *viz.* some Farmer, or dealer in Cattle, living North-east from him about fifteene Furlongs; a covetous repining Miser, Sickly, &c.

CHAP. LXXX.

If Presbytery shall stand?



Judgment upon the Figure above said.

The angles of the Figure are common, and not fixed, but the Signe of the ninth, from which at present judgment must be naturally deduced, is ♈, a fixed, stable Signe, and from ♈ in the Terms of ♃, who is therein posited, a slow and ponderous Planet ♃; a generall Significator in Religion, Religious Rites and Ceremonies is now standing to Direction; and is departing

parting out of his Exaltation, having been a long time Retrograde therein, and now at present impeded by σ : after his transit out of \mathfrak{S} , he enters the fixed Sign \mathfrak{Q} , and into the Terms of \mathfrak{h} ; but in the first six degrees thereof he meets with severall obnoxious fixed Starres, and thence passes into the Termes of φ , who is now in the Signe \times his Fall; yet angular, entred into the Decanate of σ .

We find φ Lady of the ninth house in γ her Detriment, and in the eight of the Figure, but twelfth house from her own viz. φ , now the cusp of the ninth: and if you observe φ well, she hath one and twenty degrees to passe through the Signe of γ , and these degrees all in the eighth house, ere she get into φ where she may possible fix, or at least would; but before she fully get out of this movable Signe γ , she first hath occurse to the sinister \square of ψ , then of σ , all three in the Termes of \mathfrak{h} : this might have produced some materiall effects, if \mathfrak{h} had been essentially Fortified where he is, or if Presbytery had any relation to Monckery, or if it had been the first beginning of a Religious Order.

Let us take all the Planets as posited, and there's not a Planet fixed except \mathfrak{h} , nor any essentially dignified but ψ , and he impeded by σ ; the \gg is entring *via combusta*, σ is in his Fall, φ in his, φ in her Detriment.

We have the \gg separating from φ in the eighth, then going to be *vacua cursus*, afterwards she squares with σ , then with ψ : From these configurations we shall naturally frame our judgment, not positive or affirmative, but conjecturall, one-ly out of a delire that posterity may see there's some verity in Astrology, and the Clergies just cause to carp at the Art if I lye: and we hope herein, that we shall no more offend in writing the Astrall intention of the heavenly bodyes, (deduced from reasons in Art) then those who daily (*pleno ore*) and publicly deliver amongst hundreds their conceptions, though repugnant to the opinion of very many now alive. The positure of \mathfrak{h} in the ninth who is naturally of a severe, surly, rigid and harsh temper, may argue, the Presbytery shall be too strict, fullen and dogged for the English Constitutions, little gentle or compliant with the natures of the generality, and that there shall

^a The Gentry of England will oppose it.

^b σ Lord of the ascendant of England, the generality or whole Kingdome will distaste it.

^c The Presbytery will struggle hard, and wrangle stoutly.

shall spring up amongst themselves many strange and fearfull opinions and distractions even concerning this very Presbytery now mentioned, that they shall grow excessive covetous, contentious, and desirous of more then belongs unto them, worldly, envious and malicious one against another; that amongst them some Juniors represented by φ , shall be but of light judgment, wave and decline the strictnesse of this Discipline; that the Elder, represented by η , shall not be respected by reason of their too much rigidnesse, or shall their Orthodox opinions be consented unto.

η is Peregrine, Occidentall, &c. fortified by no essentiall Dignity, or supported with the favourable aspect of either of the *Fortunes*; there's Reception betwixt the ψ and him, but no aspect: φ Lord of the tenth signifying Authority, is separated and separateth apace from η , as if the Gentry, or supreamest people of this Kingdome, doe in part decline from the severity of the too too austere Clergy or Presbytery, mistrusting a Thraldome rather then a Freedome to ensue hereupon.

If you would know who shall most afflict, or who shall begin the dance, or most of all oppose it? η represents the Countryman, for he afflicting the house properly signifying Presbytery shewes the cause; this in few words expresse, it will not stand or continue (*statu quo* :) Remove η , viz. Covetousnes, Rigidnes, Malicioufnesse, &c. then there may be more hope that it might, but yet it will not stand (*ita in fatis*.)

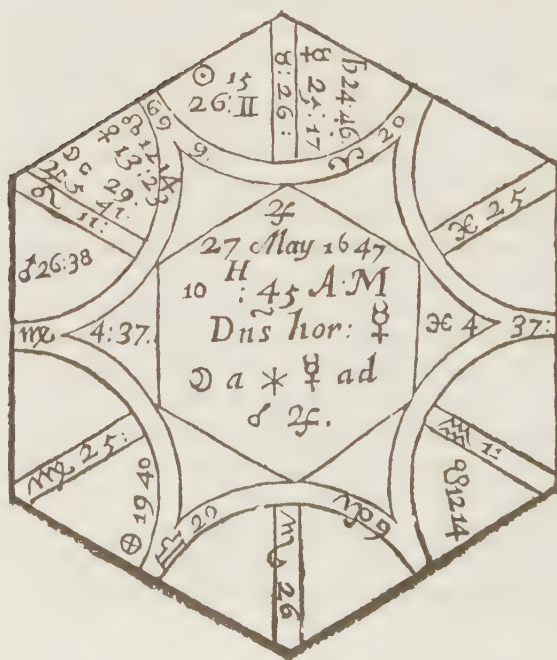
Three whole yeers from hence shall not passe, ere Authority it selfe, or some divince Providence informe our understanding with a way in Discipline or Government, either more neer to the former purity of the primitive times, or more beloved of the whole Kingdome of *England*, or Authority shall in this space of time moderate many things now stiffly desired: For some time we shall not discover what shall be establihed, but all shall be even as when there was no King in *Israel*, a confusion among us shall yet a while remaine: the Souldiery then, or some men of fiery Spirits wil arise, and keep back their Contribution from the Clergy, and will deny obedience or submission to this thing we call Presbytery; it will then come to be handled by the Magistrate, and taken into consideration by the grand Authority

of the Kingdome; yea, and by the plurality of the Clegy-men of *England*, or men of very sound judgments, it will be contradicted, disputed against, disapproved; and these shall make it manifest, this very Presbytery now maintained, is not the same the Common-wealth of *England* will entertaine, as a standing rule, for it to live under, or be governed by.

From what I doe find by this Figure, I conclude, that Presbytery shall not stand here in *England* (*statu quo*) without refining and amending, and demolishing many scrupulous matters urged at present by the Clergy; for if we consider ♀ as Lord of the fourth, we find the ☽, in plaine language, (after a little being voyd of course) run hastily to the ☐ of ♂ and ♀; intimating, the Commonalty will defraud the expectation of the Clergy, and so strongly oppose them, that the end hereof shall wholly delude the expectation of the Clergy.

CHAP. LXXXI.

If attaine the Philosopher's Stone ?



AN ingeniousmā with much seriousness propounded the Question above, viz. Whether he should obtain the Philosopher's Stone? or, that Elixar by which such wonders are performed? that there is such a thing in being I verily believe; that it may be attained

attained I am as confident: but as it is a blessing beyond all blessings upon earth, so I hold, that it is given but to very few, and to those few rather by revelation of the good Angels of God, then the proper industry of man. This Question must admit of this manner of proposall; *Whether the Knowledge of the querent is so able, or be so cunning, as to produce to effect by his Art what he desires?*

The *querent* is signified by the ascendant, and ♀ Lord thereof; his knowledge by ♂ Lord of the ninth, and the aspects which may be cast unto him from other Planets.

I find ♂ Lord of the *Querent's* Science in a cadent house, but in his owne Terme and Face.

♂ is in a ☐ aspect both of ♀ and ♄, and they and he in fixed Signes, they in the Terms of ♄, falling into the ninth house; I find ♀ lately Retrograde, and in ☐ of ♂, now moving slowly in his direct motion, and applying againe to a second ☐ of ♂: From hence I judged, the *querent* had formerly spent some time in the search of this admirable Jewell the *Elixir*, but in vaine and to no purpose; his second application by ☐ happening not long after, while ♀ was in ♀, and in his owne Terms, intimated a stronger desire, greater hopes and resolution to endeavour once more the attaining of the *Philosophers Stone*, but I advised the *querent* to decline his further progresse upon that subject; and in regard of the former reasons, advertised him how incapable he was, and the improbability of the thing he intended, according to naturall causes, and advised him to desist: I also said, that he erred in his materials or composition, working upon things terrene or of too grosse and heavy a substance; part of which judgment I collected by ♄ his ☐ unto ♂, part by the affliction of ♀, his intellectuall part by the proximity of ♄, both cohabiting in an earthly Signe, for in any operation where ♄ is corrupted, there the fancy or imaginative part is imbecill; but where the Lord of the Work it selfe is unfortunate (as here ♂ Lord of the ninth is,) there the groundwork or matter it selfe of the principall part of the operation is defective, as here it was: and that the Gentleman should think I spoke not in vaine, I acquainted him, he had more necessity to cure himselfe of a Consumption, he was entring in-

to (nay entred) then of advancing his paines further in the scrutiny of this Laborinth.

For seeing ♀ Lord of the ascendant, and ♄ in ♈ in ♌, ♄ being Lord of the sixth, of evill influence naturally, and finding ♂ afflicting ♀ out of the twelfth, and ♀ not receded from, but applying to a further evill ☐ of ♂, no *Fortune* interjecting his benevolent aspect betwixt ♀ and the two *Infortunes*, but that he stood single of himselfe without any assistance, and thereby was incapable of resisting their malevolent influence. I advised to have a care of his health speedily, &c.



The tenth House, and those QUESTIONS properly belonging unto it.

CHAP. LXXXII.

Of Government, Office, Dignity, Preferment, or any place of Command or Trust, whether attainable or not ?

THE first house and his Lord are given to the *querent*, the tenth house and his Lord shall signifie the *Place, Office, Preferment, Command, Honour, &c.* enquired after ; if the Lord of the ascendant and the ☽ be both joyned to the ☉, or to the Lord of tenth, or either of them, and the Lord of the tenth behold the tenth, or be personally therein, the *querent* shall then have the thing sought after, but not *gratis* ; nay, he must bestir himselfe, and use all the friends he can about it : if none of the *Significators* be joyned to the Lord of the tenth, see if the Lord of the first or ☽ be in the tenth, he shall then attain what he desires, if that Planet be not impeded : The Lord of the tenth in the first, so he be a lighter Planet then the Lord of the first, though no aspect be betwixt them, yet shall he attain the Place or Office desired ; but with more ease and lesse labour when the Lord of the tenth is in the ascendant, and is either going to ♂ * or △ aspect with the Lord of the first.

If the Lord of the tenth be joyned to ♀ or ♄ by any aspect,
and

and the Lord of the tenth be in the ascendant, it argues obtaining of the Office with ease and facility: If the Lord of the tenth be joyned to σ or η , and they or either of them in the ascendant, in their owne house or exaltation, and themselves Orientall and Direct, and not one opposite to another, this doth argue obtaining the Preferment, though with much importunity.

If the Lord of the tenth receive the Lord of the first or the γ by any reception, or in any house, the matter will be effected with much content and profit.

If any Planet transferre the vertue of the Lord of the first to the Lord of the tenth, then the thing will be perfected, or Office obtained by meanes of another that labours in the matter, and not by himselfe: In this case, it's best that he who would acquire the Dignity, observe if he know such a man as the Planet describes, that in probability is active, or of neer acquaintance to the person of whom he would have the Office, and let him employ such a one in the businesse, for by his means it's very like he may attaine the place desired.

If the Lord of the tenth doe not desire the σ of the Lord of the first, but the Lord of the ascendant his, and doth really come to σ of the Lord of the tenth, without the abscission of any other Planet before σ , the Office will be obtained, but the *querent* must labour hard for it.

No σ being betwixt the Lord of the first and tenth, or either of them joyned to a *Fortune*, but to a malevolent Planet, and that malignant joyned to another malevolent, and this malevolent joyned to a *Fortune*, and this *Fortune* joyned to the Lord of the tenth; if the σ of the first *Infortune* be with the Lord of the first, or the last Planet is joyned to the Lord of the first, or if their first σ be with the Lord of the tenth, yet it imports acquisition of the Dignity, but with infinite perplexities, and solicitation of many and severall persons: you may easily distinguish the persons of those to be employed, by the Planets before mentioned, and the houses they are Lords of; those Planets that are in \ast or Δ to the Lord of the tenth are great with him: Let application or meanes be made to such, for those men may be great Friends to the *Querent*.

Behold if any of the preceding Planets be in the first, or in the tenth; if he be a *Fortune*, it notes obtaining the Dignity, whether he be in Reception or not: if the Planet so posited do receive the ☽ or Lord of the first, the matter will be perfected, but without Reception, not.

If the tenth house be the house of exaltation of that evil Planet, and he placed in that house, he performs the business, whether he receive the Lord of the ascendant or the ☽: In every Question you must observe, that what Planet soever is *Significator* of any thing, if he be in an angle, he hastens to effect the matter; in a succedant, the matter goes on slowly; in a cadent house, the matter goes backward and backward, yet at last is performed.

See if an ill Planet behold the Lord of the ascendant or the ☽, with ☐ or ♀, without Reception, for unlesse he then commit his disposition to another, he hinders and disturbs the *querent* by means of that person who is to sollicite the cause or business, and it's probable they will fall out about it: if a △ or * be betwixt them, he will not be angry with him, although he performe not what he expects.

If the Lord of the ascendant and tenth commit their disposition to any Planet by any aspect, with or with no Reception, whether the Receiver be a *Fortune* or *Infortune* (so that he be not Retrograde, Combust or Cadent, or goe out of that Signe wherein he is before the ☿ of the Lord of the first and tenth with him) and if the ☽ be joyned to the Lord of the first or tenth, the *querent* shall achieve the preferment expected.

It's generally concluded by all *Astrologers*, that if the Lord of the ascendant and Lord of the tenth be joyned together, and the ☽ apply to either of them, the matter will be effected, but best of all when ☽ separates from the Lord of the tenth, and applies to the Lord of the ascendant.

Behold if the Lord of the first be joyned to the Lord of the fourth, or the Lord of the fourth to the Lord of the ascendant, it argues the perfecting of the thing: but if the Lord of the ascendant be joyned to the Lord of the fourth, and the Lord of the fourth be joyned to the Lord of the tenth, the matter shall be effected, but with so much struggling and delaying, that it

was

was absolutely despaired ever to be effected, yet at last it was perfected.

If one shall continue in the Office or Command he is in.

Behold herein the Lord of the first and tenth, and see if they be in any aspect, or neer to a corporall conjunction; and see if the more ponderous Planet of the two, that is, the receiver of the Disposition be in any angle but the fourth; say then, he shall not be removed from his Office untill his appointed time comes out: but if that Receiver of the Disposition be under the earth, or in the descending part of heaven, it imports he shall depart from his Office, or for a time loose it; but shall returne thither againe more confirmed in his Place: and if the receiver of the Disposition be received againe, then he returnes with more honour then before, and also very speedily.

You may judge in the same manner, if the Lord of the ascendant be joynd to the Lord of the third or ninth, or to a Planet therein, and after separation from him, be joynd to a Planet in any Angle except the fourth.

But if they are seperated from each other, then he returnes not againe to his government, but shall depart from it.

If the Lord of the first or tenth, or \gg commit their disposition to any Planet in an Angle (except he be in the fourth) and that Planet be slow in motion, he shall not be removed from his Office or place of trust, untill that Receiver become Retrograde or approach to Combustion, or goe out of the Signe wherein he is; for much about that time will he be removed. If the Lord of the first be joynd to any Planet who is in a Sign opposite to the exaltation of the Planet who now disposes him, the Officer will then carry himsele ill in his place, and it may be feared he shall dye for it (but this is to be understood according to the quality of the place he hath.) If the Lord of the opposite house to the exaltation of the Lord of the first be joynd unto him; the men of that Kingdome, or people of that City or Countrey shall report ill of him, shall produce false witnesses against him; the ignorant shall beleieve those false reports, nor will they be easily beaten into any other opinion.

But

But if the Lord of the tenth be joyned to the Lord of the opposite house of his exaltation ; the Countrey where he governs or governed, shall suffer great detriment, viz. by the said Governour.

If the ☽ be joyned to the Lord of the tenth, and he in the tenth, the Governour or Officer shall not be put from his Office or Dignity.

If the Lord of the first or the ☽ be joyned to the Lord of the tenth or either of them, and he more weighty then either of them, and be in a good place of heaven, viz. either in the tenth, eleventh, or fifth free from all manner of impediments, though he behold not the tenth, yet notwithstanding if the *querent* be then in any Command or Office, he shall be transferred to some other place of trust or Command : But if he behold the tenth house, then he shall continue where he is. If the Lord of the ascendant and ☽ be in Angles, and the Angles moveable Signs and ☽ not joyned to the Lord of the exaltation of that Sign she is then in, it argues he shall goe from this present Command or Government : or if the ☽ be joyned to any Planet who is not in any of his essentiall dignities, though he be received, unlesse it be from a fortune by * or Δ, and that fortune in the third or ninth, the *querent* shall leave his Government or Office. In like manner the same thing will happen unto him, if either the Lord of the fourth or the ☽ be in the fourth, and the Sign of the fourth be ♀ ☿ ☿ ♄, the judgement will hold more certaine if the ☽ be then joyned to the Lord of the fourth, and he Peregrine : and againe, the same will come to passe, if the ☽ be joyned to a Planet, who is in the opposition to the Sign of the exaltation or house of her selfe ; or if she be in ♄, or if the ☽ be voyd of course.

CHAP. LXXXIII.

Whether a King expulsed his Kingdome, or an Officer removed from his government shall returne to his Kingdome or Office.

In these sad times of our Civill Distempers, many of the Gentry have propounded such queries ; *Whether they should return and*

The first houle in this Question and Lord thereof, are for the Querent, be he King, or other Officer, &c. Lord, Marqueſſe, Duke or Gentleman.

If that receiver of the disposition of the other *Significator* do not aspect the tenth house, then observe the ♃, a generall *Significatrix*, and see if she be joynd to any Planet who is placed in the first or 10th, that signifies his returning or restoring: see if the ♃ be in γ ☿ \approx ♀, he returnes the sooner: But if the Lord of the tenth be so joynd to a Planet in the tenth, it signifies the returne of a King to his Kinhdome, or of one outed from his Office, to his place or command againe.

The ☿ joyned to a Planet in the ninth, signifies the King so expelled, * recedes from his Kingdome, unless the Planet be * Or hath lost a Fortune: if the Planet to whom the ☿ is joyned be a Fortune, desire to returne and be in ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏, the forlorne King or dejected Officer returns: if the Planet to whom the ☿ is joyned, be in ♐ ♑ ♒ ♓ or ♊, the King obtains Sovereignty in another place, or the abjected a Command or Office in some other Country.

If you find the Lord of the tenth and the ☽ impeded in any angle, by the corporall ☿ of any *Infortune*, it imports that neither the distressed King, or expelled Governour, or removed Officer, shall returne againe to their former Dignity, Rule or Command.

CHAP. LXXXIV.

Of the Profession, Magistrery or Trade any one is capable of.

COUNTRY people many times have not the time of their childrens Nativities, yet being desirous to know what profession such or such a Sonne is fittest for, they may repair to the *Astrologian* for satisfaction herein: Upon the time of their demanding the Question, erect your Figure, and therein consider the ascendant and his Lord, the Lord of the 10th and 10th house, and especially the places of ☿ and ♀; for these two Planets are the *Significators* of Magistrery, Trade or Profession: take which of the two you find most powerfull, and see in what Signe he is, if he be in ♈, consider the four angles, and whether you find a Planet in either of them, and if that Planet be in a fiery Signe, or of the nature of ♈, you may say, the Boy will prove a good Cart-maker, Coach-maker, Shephcard, Grafter or Drover to deale in Cattle, a good Groom, or Master of Horse, or Farrier, succesfull to deale in four-footed Beasts, or a good Butcher, Brick-maker, Smith, &c. but if ☿ have any dignity in the place of the *Significator*, or the ☉, he will prove excellent in any Profession where fire is used, or of its nature: if the *Significator* be in his Exaltation, it's pittie the Child should be of any servile Trade, as aforesaid, he may doe better in serving the King, some Nobleman or Gentleman: After this manner consider in all those Signes which represent the shape of four-footed Cattle, according to the Angles, ♈ ♉ ♊ ♋ ♌, for these five signifie Cattle: ♊ ≡ ≡ represent men, yet sometimes ♊ presents flying Fowle; ♄ ♍ ♎ when they are in angles, signifie Fish and water Fowl, or such like; but if no Planet be therein, then they import any thing of the nature of water.

But

But to the purpose, observe if the *Significator* of ones Profession be in γ , then Husbandry may be best for him, or planting Trees, Gardening, buying and selling Corne, or grazing Cattle, dealing in Oxen, Cowes, Sheep, Hogs, or he may be of such a Trade as hath affinity in Womens matters, or Huswifry, he would prove a good Soap-maker, a Fuller of Cloth, a Whitster, &c.

If the *Significator* be in Π , he will make a Scrivener, Clerk, Arithmatician, a Bailly to gather Rents, a Geometrician or Surveyor, Astronomer, Astrologer, Painter, &c.

If the *Significator* be in Ω , he will make a good Serving man, or to be of any Trade that useth fire or hot things, a good Hunts-man, a good Leech for Cowes or Cattle, a good Rider or Horse-courser, or Coach-man, or a Smith, Watch-maker, Glasse maker.

If the *Significator* be in \mathbb{M} , he will make a good Secretary to a King or Nobleman, a School-master, an Accountant, a Stationer, or Printer, he will be an excellent Politician, a good Astrologer, and of a divining Soule.

If the *Significator* be in \approx , he will be a good Poet, a good Orator, a Song-man or Musitian, a Silkman or Linen-Draper, a good Pedagogue, or fit to redeem Captives.

If the principall *Significator* be in \mathbb{M} , he may prove a good Chyrurgion, Apothecary or Physitian, a Brasier or Founder, a Brewer, Vintener, Water-man or Maltster.

If the *Significator* be in \mathbb{A} , he will make an excellent man to buy and sell Cattle, to study Chymistry, or to make a Church-man, or he may be a good Cook or Baker.

If the *Significator* be in \mathbb{V} , he will prove a good Chandler, Victualler, Farrier, Cow-leech, Jeweller, Farmer, dealer in Wool, Lead or Country-commodities, a good Husband-man.

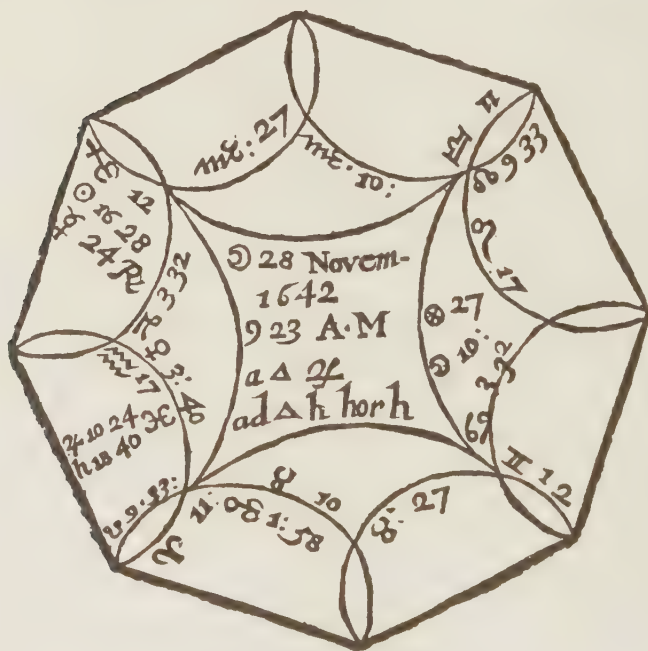
If the *Significator* be in \approx , he may be an excellent Ship carpenter; and if any Planet out of a watry Signe aspect him, he may prove an excellent Saylor, or Master of a Ship, a Trimmer or Painter of Ships, a good industrious Merchant.

If the *Significator* be in \mathbb{X} , he may be a Jester, Singer, a Gamester, a Brewer or Fish-monger; but for the most part in such like cases, the *Genius* is dull, and the child proves a meer Sot.

The Resolution of

CHAP. LXXXV.

If Prince RUPERT should get honour by our Warres, or worse
the Earle of ESSEX? What should become of him?



Resolution of this Figure.

THIS Question falls not under the notion of vulgar rules, or must the *Astrologian* expect particular Rules to governe his Fancy in every Question; it was well said, *A te & a scientia*, for I doe daily resolve such Questions as come not into the vulgar Rules of *Guido* or *Haly*; and yet I was never to seek a sufficient reason in Art, whereby to give a good and satisfactory answer to the *Proponent*, &c. as many hundreds in this Kingdome well know, &c. He that propounded the Question was a very great wel-willer

well-willer to th Parliament, and involved himselfe and Fortune amongst us, therefore the ascendant and Lord thereof shall signifie the *querent*; but in regard Prince RUPERT is a noble Man, or person of eminency, he is signified by the tenth house and Lord thereof; the Signe is ♀, the Lord thereof ♂: I must confesse, at first finding the ♀ in ♋, to cast her Δ sinister to the cusp of the tenth; I judged, the person of the man would be in no very great danger, and that many vulgar people, and some of better quality, would much honour him, and he find great respect amongst them, and have a speciall care of his owne person: and verily ♄ doth also cast his Δ dexter to the cusp of the tenth house, whereby I judged, that we should not destroy his person, for the heavens by this Figure intimated the contrary: The very truth is, I was twenty four hours studying the resolution of this Question, for much may be said in behalfe of the Prince, and the hopes might be expected from him; at last I came to this resolution, that he should gain no honour by this War, because neither of the *Luminaries* were in the tenth house, or in perfect aspect with his *Significator*, but at last fall into the hatred and malice of all or many, by his owne perversnesse and folly, and in the end should depart without either honour, love or friendship, but should not be killed: The Lord of the tenth in his Detriment, argue his depraved Fancy; and being in a fixed Signe, shewes his obstinatenesse, self-opposition, conceitednesse and continuance in his erronious judgment, for let all the Planets assist in a Question concerning Warre or Souldiery, if ♂ himselfe, who is *Significator* thereof, be unfortunate, or not strongly supported by the *Luminaries*, it's as good as nothing, the party shall be preserved, but doe no glorious work or action in War, though he be never so valiant.

If he should worst the Earle of ESSEX?

ESSEX is here signified by ♀, because she is Lady of ♂, the opposite house to the Prince's; we find ♀ in ♋, in the Terms of ♄, and he Lord of the ascendant; in Reception with ♄, for as she receives him in her Exaltation, so doth he her in

his Joy and Terme : the Δ transferres the influence of γ to η , by a forcible and strong aspect, viz. a Δ γ is in \square of σ , but separated; as if not long before there had been some fight or warre betwixt them, (for you must understand we are now upon poynnt of warre;) [*and so there had:*] For *Edge-hill* fight was above a moneth before, wherein *Essex* had the better; and this I prove because he kept the ground where the Battle was fought, when both the *King* and *Prince Rupert* left the Field I know Posterity will beleeve me, sith I write now as an *Artist*, and upon a subject which must be left to Posterity : This I know by the testimony of many of the Kings owne Officer's who have confessed as much unto me, &c. But let it suffice, I positively affirmed, *Rupert* should never prevaile against the valiant *Essex*, &c. nor did he.

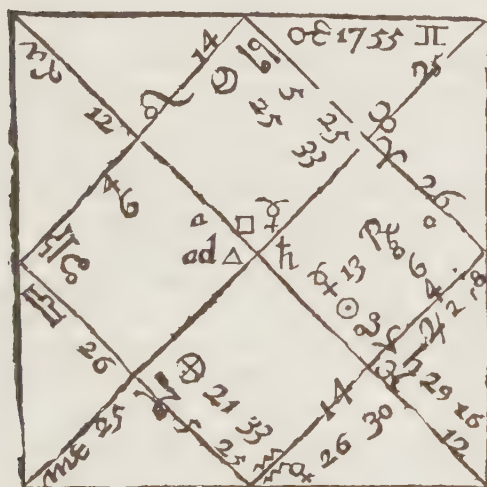
What should become of him?

His *Significator*, viz. σ , being peregrine, and in the third, I said, it should come to passe, he should be at our disposing, and that we should at last have him in our owne custody, and doe what we list with him : this I judged, because the gentle Planet γ , *Essex* Significator, did dispose of *Rupert* : an error in part I confesse it was, yet not much to be blamed, for (*in totidem verbis*) it was very neer truth, for in 1646. he was besieged in *Oxford*, and after surrender thereof, having unadvisedly repaired to *Oatlands*, contrary to Agreement and Covenant, he was then at the mercy of the Parliament, and in their mercy : but they of that house looking on him rather as an improvident young man, then any way worthy of their displeasure or taking notice of, let him depart with his owne proper fate, heavy enough for him to beare; and so he escaped. So that the generall fate of this Kingdome, overcame my private opinion upon *Prince Rupert*. However, I am glad he escaped so, being questionlesse a man of able parts, but unfortunate, not in himselfe, but in the fate of his Family.

CHAP. LXXXV.

If his MAJESTY should procure Forces out of Ireland to harme the Parliament?

If the QUEEN, then in the North, would advance with her Army?
If she would prosper? When She and his Majesty should meet?



HIS Majesty is here signified by ♃ in ♄ in the tenth house, who increasing in light, elevated and posited in her own house, voyd of all infelicity, except slownesse in motion, did manifest at the time of the erecting of this Figure, his Majesty to be in an able condition, as indeed he was.

In this Judgment we find ☉ Lord of the eleventh (which house signities assistance or aide in this manner of Judgment) posited in the seventh, in his Exaltation, and applying to the cusp of the eleventh with a △ aspect, but wants six degrees of being partill; forasmuch as the ♃ being in her owne house, and ☉ so well fortified, I did judge his Majesty should have ayde of Commanders out of Ireland (for ☉ represents Commanders) and men, or common men, besides; because both ☉ and ♃ are friendly unto him: that they should harme us, I judged because ☉ Lord of char assistance, was in the seventh, in direct ☉ to the ascendant, which represented the Parliament and their party: but because the ☉ is so neer ♃, and beholds the cusp of the tenth with a □ sinister, I did in the end lesse fear them, and judged they should produce much scandall, to his Majesty and his Party, and that they would cause many ill and heavy reports

ports to fall upon his Majesty by their means : I also then judged, that his Majesty was likely to improve his Forces, and augment them for some certaine time, but that it should not continue very long, for that neither the ☉ or ☽ were fixed. The truth is, he had *Irish* Forces came over, which much hardned the hearts of the *English* against him, but time cut them off, &c. as we doe all well know, at the Siege of *Namptwich*, by valiant FAIRFAX.

Her Majesties *Significatrix* is ♀ Lord of the fourth, for that is the seventh from the tenth, removing out of one Signe into another : ♀ being a ponderous Planet, made me more confident her Majesty would move forwards with her Army, with intention to meet his Majesty, which I said she should do about three or four moneths from the time of the Figure, because the ☽ wanted three or four degrees of the ♊ of ♀. I intimated a great desire in his Majesty to see her, because his *Significator* applied. The truth is, she met him about the 14. of July 1643. in *Warwick-shire*. I judged that she would not prosper but decline, because ♀ her *Significatrix* was going into ♋ his Fall, and that ♃, viz. *good Fortune*, was separated, and did separate from ♀. Besides, I observed that ♂ made haste to a ☐ of ♀ in ♋, as if our Souldiery would quite destroy and bring to nothing her Army ; and that she would be crossed at or neer the time of that aspect, which was the 11. of April, when about *Nottingham* she lost some Forces, and more had, but that we had ever either some knaves or fools in our Armies.

CHAP. LXXXVI.

If attaine the Preferment desired ?

AT the same time within four or five minutes thereof, a Gentleman desired to know if he should obtaine an Office or place he looked after.

The ascendant and ♀ are for the *querent*, the tenth house for the Office or place of preferment he expects.

Finding

Finding the ♃ placed in the tenth, which is in the house of the thing looked after, viz. *Preferment*, it was one argument the querent should have it.

In the next place, the ♃ applyed to a ♌ of ♀, who hath *Exaltation* in the ascendant, and who receives ♀, and is received of her again.

Besides, the ♃ applying to ♀, who is Lord of the fourth, argued, that in the end he should obtaine the Office: but because ☉ was in the seventh house in ♈ to the ascendant, and with the ☿, and was Lord of the eleventh, I judged he did employ as a Friend, a *Solar* man, who was false, and did rather envy then affect him. I concluded for the reasons above-named, that with some difficulty he should obtaine the Dignity, notwithstanding the opposition a pretended Friend did make; and so it came to passe within lesse three weeks, and he then discovered that his Friend was false, who had a great scarre in his Face, was not of bright or yellow Haire, but of a blackish, dark colour, occasioned by ☉ his neernesse to ☿: the separation of ♃ from a ♌ of ♀, argued, he had delivered many Petitions about it, but hitherto without successe.



The eleventh House, and those QUESTIONS properly belonging unto it.

*It is the House of Friends, Hope, Substance
or Riches of KINGS.*

CHAP. LXXXVII.

Of good or ill in questions concerning this House.

IF the Lord of this house be strong, fortunate, and well aspected of the Lord of the ascendant, it foresheweth the obtaining
M m m ing

ing of the thing at present hoped for ; as also, love and concord of Frinds and Acquaintance, if the Question be thereof.

If a man shall have the thing hoped for ?

Behold if there be any good aspect between the Lord of the ascendant and eleventh, or Reception or translation of light, or that the Lord of the ascendant be in the eleventh, or the Lord of the eleventh in the ascendant : all or any of these gives hope of obtaining the same. If there be none of these, behold Δ , and if she be not qualified with the Lord of the eleventh, aforesaid, judge the contrary.

Another Judgment concerning the former Question.

When any one asketh for a thing he hopes to have of his Prince, Lord, Master or Noble-man, as some Dignity, &c. behold if the Lord of the eleventh house doe apply unto the Lord of the ascendant, or the Lord of the ascendant to the Lord of the eleventh, say then he shall have the thing hoped for ; and if the aspect be by Δ or $*$, he shall obtaine the same with great ease and speed : but if the aspect be with \square or ρ , he shall get it with much labor and tediousnesse; yea, although there be Reception of *Significators*.

If you find the Lord of the eleventh in an angle received, judge the thing shall come to passe as he would wish.

If you find the Receiver of the disposition of the Δ in a common Signe, judge he shall have but part of the thing hoped for : If the same Receiver be in a movable Signe, he shall onely have the name, or a probability of having thereof, or else very little of it : but if the same Receiver be in a fixed Signe, he shall have the thing whole and compleat : but if the Receiver of the Δ be infortunate, the matter shall receive damage or hurt, after that he hath the same, or is in possession thereof.

If you find the Receiver of the Δ received, he shall likewise obtaine the same, and more then he looked for : if you find the Lord of the ascendant received, he shall obtaine whatsoever he hoped for : this must be understood in things feasible and possible.

CHAP. LXXXVIII.

Of the agreeing of Friends.

IF one aske, If he shall joyne, and be at Concord and Unity with his Friend, or not? behold the Lord of the ascendant and ☽, if you find them applying to the Lord of the eleventh house, say they shall both joyne and agree together; if the application be by * or △ they shall agree and joyne together with respect, desire, joy and love: but if the application be by □ or ♀, in their joyning there shall be brawling and strife, and the one shall be irksome to the other; and note, that the application which is by ♀, is worse then that which is by □.

Note, if any one aske for a thing secretly, saying, *Look I pray you for me, If I shall obtaine the thing I hope for, or not*: consider if you find the Lord of the ascendant and the ☽ applying to *Fortunes*, and in angles or Succedants, then he shall obtaine it, otherwise not. But if the *querent* shall manifest the thing and name it, then you must behold the thing in its owne proper place pertaining to the same House, and so judge of the hopes or not hopes thereof.

Of Love betwixt two.

If it be asked of the love of two, viz. *If the one doe love the other or not*? behold the Lord of the eleventh, seventh and third, and if the Lords of these houses doe behold the Lord of the ascendant with a * or △ aspect they love one another; but if the aspect be by □ or ♀, they love not, or but teeth outward; chiefly if one of them be Lord of the twelfth house; if neither of them shall have aspect thither, viz. to the twelfth house or Lord thereof, the love of the two persons shall be the more firme and strong: if all three be there, viz. either in the eleventh, seventh or third, or doe behold each other out of those houses, their love shall be the stronger, especially if the aspect be in fixed Signes.

M m m

Of



Of the twelfth H o u s e, and those Q u e s t i o n s which properly appertain unto it.

*Viz. Of Imprisonment, great Cattle, Witchery,
private Enemies, Labour, banish-
ed Men, &c.*

C H A P. L X X X I X.

Of secret Enemies, not named.

IF a Question be asked, concerning Enemies, and none named, see to the Lord of the twelfth; but if any be named, then to the seventh house and the Lord thereof; diligently considering their applications to and with the Lord of the ascendant, and by what aspect, and out of what houses; for if the Lord of the twelfth behold the Lord of the ascendant with ☐ or ☿, out of the eighth, sixth or twelfth, or out of those houses which have a ☐ aspect to the ascendant, or no aspect at all, then there is some that privately and secretly wish him ill, and doe him mischief, or is a secret enemy unto him.

To know some secret Enemy who he is.

If any man demand the state of a secret Enemy, behold the Lord of the twelfth house, and how he is affected, and whether he be with good or evil Planets, and behold the ascendant or Lord thereof, for if he be in the sixth, or joyned to the Lord thereof, it shewes the secret Enemy is afflicted with some secret Disease or Malady; as also, if the Lord of the sixth be in the twelfth: but if he, *viz.* Lord of the twelfth, be with the Lord
of

of the tenth, he is in favour with the King, or is a man of good quality, or lives with some man of quality, and it is not good for the *querent* to meddle with him, especially if at such time he behold the Lord of the ascendant with ☐ or ☿: but if the Lord of the twelfth be in the fourth or eighth, or with the Lord thereof, judge him sickly, or neer to dying, or ever pining and repining. Consider and judge with discretion in such like cases, according to former Directions.

CHAP. XC:

*Any man committed to Prison, whether he shall be soone
Delivered?*

BEhold the ☽, if she be swift or slow of course: if she be *You must* swift, it shewes short tarrying in prison; the contrary if she *know your as-* be slow of course: if she give her strength to a Planet in the cendant ex- third house or ninth, this shewes he shall soon come forth of *adly, and* prison; if she give power to the Lord of the ninth or third, and *what relation* be not in one of the angles, *idem*: and as you judge by the ☽ *the party en-* so judge by the Lord of the ascendant. *quired of hath*

You shall also note, that the Quarters of Heaven in the Fi- *to the querent* gure, are of great strength and force; for the *Significators* in *&c.* Quarters feminine, doe signifie a swift going out, the other more slow: so also common Signes shew a time betwixt both; for if the *Significator* be in one of them, it signifies he shall be imprisoned againe.

If you find the Lords of the angles in angles, he shall not come out of prison; and so much the worse, if the Lord of the ascendant be in the fourth, or that he give power to the Lord of the twelfth, or the Lord of the twelfth to the Lord of the ascendant; and yet worse, if the Lord of the ascendant give power to a Planet being in an angle; which if he be an ill planet, it's so much the worse; if it be the Lord of the eighth house, he shall dye in prison: If the ☽ give power to the Lord or the ascendant, it's an evill signe; and the worse, if a Planet being in an angle, and slow in motion; if he be swift, it diminisheth part of the evill, and shortneth the time.

Even

Every Planet that is Retrograde, sheweth slownesse : If the Lord of the ascendant be Combust, he shall never come out ; or if he be not then received of the ☉, he shall dye in prison.

Of the Imprisoned.

♃ and ♄ in movable Signes, aspecting a *Fortune*, or ♄ in aspect of a *Fortune*, notes enlargement : this is when ♄ is Lord of the ascendant.

♃ in the ascendant, or ♂ or ♃ at time of Arrest, or ♄ in the ascendant with the ♃, or ♄ with ♃, aspecting the ♃, or ♃ applying to ♃ or ♄ notes enlargement.

The Dispositor of ♃ in aspect with a *Fortune* ; any of these note he shall be delivered in a short and convenient time.

If a Question be asked for a Captive or Prisoner.

Behold the Lord of the ascendant, and if he be separate from the Lord of the fourth house, or the Lord of the fourth house from him, it signifies he shall quickly goe out of prison : if the Lord of the ascendant in separating himselfe from the Lord of the fourth doe apply unto a *Fortune*, and he himselfe remove from an angle, it is a more sure and certaine signe that he shall escape and come forth of prison ; when the Lord of the ascendant shall be in Cadents from the Angles, it is likewise a signe of escape.

If the Lord of the ascendant doe separate himselfe from the ☉, or if the ♃ shall be existent under the Beames, it signifies escape and that especially if he be in the King's Prison.

If at any time any of the ill Signs, viz. fixed, be ascending at the houre of Imprisonment, or when the Question is taken for the Prisoner, or the Lord of the ascendant or ♃ be infortunate in any of these Signes ♄ ♀ ♂ ♃, it signifies long time of imprisonment ; if she be unfortunate in the two first Signs, and in ♄ of ♂, it signifies he shall be slain with the sword after long imprisonment, or in danger thereof by quarrelling : If the same *Infortune* be ♄ it signifies great Tortures, Irons, and grievous punishments, amongst us it notes wants, hard measure, small or no mercy, sicknesse :

sicknesse: If an *Infortune* be in the two latter *Signes*, it signifies long endurance in prison, but shortest time if in \times . If the Lord of the ascendant be cadent from his House or his Exaltation, and \triangleright in ∞ , it signifies long imprisonment: The Lord of the ascendant or \triangleright in the eighth, doe signifye the same. If φ be with any of the *Infortunes*, he addeth evill and misery to the Incarcerated, and an ill end to the Prisoner.

To be short, there can be nothing better to be wished for the Prisoner, then if the \triangleright be in her wane, descending unto her Septentrionall part, and applying unto *Fortunes*, and the ascendant and his Lord fortunate.

Note also, that φ is more to be wished for the Prisoner then ψ , and delivereth sooner out of prison; especially if she be joyned in signification with the \triangleright or φ : If the \triangleright be with η , and ψ behold them with a \square , and σ with a \triangle , it signifies that after long imprisonment and misery, he shall break prison and escape.

CHAP. XCI.

Of a Captive or Slave.

BEhold the sixth house or twelfth, and if any Planet be therein, he is the *Signifier* of the Captive, because those houses are the houses of Captives or imprisonment. If you find none there, behold the Planet which is under the Sun-beams, he is the *Signifier*.

Behold the hour at what time the Captive is taken in, and if the Lord of the hour be an *Infortune*, it signifies long imprisonment; but if he be a *Fortune*, it signifies short imprisonment or Captivity.

The *Ancients* say, he that is taken in the hour of the \odot , shall escape within a moneth; in the hour of φ , in forty dayes; in the hour of φ , long imprisonment; in the hour of the \triangleright , his state shall change according to the applications the \triangleright hath with the Planets, fortunate or infortunate; according to which you shall judge easie or slow deliverance: he that is taken in the
hour

hour of ♄, shall be long in prison; in the hour of ♃, he shall soon goe out, but he that is taken in the hour of ♂, much trouble shall happen unto him in prison, for he shall be put in Fetters or beaten; this you must understand of Fellons, or Souldiers, or men that break Prison, or of mad men, &c.

CHAP. XCII.

If one be Bewitched or not.

IF the Lord of the twelfth be in the sixth, or the Lord of the sixth in the twelfth, or the Lord of the ascendant in the twelfth, or the Lord of the twelfth in the ascendant, or the Lord of the eighth in the ascendant, or the Lord of the ascendant in the eighth, in a Question where suspicion of Witcraft is, it is probable; otherwise not so: But the Judgment succeeding I have found more certaine.

It's a received, generall Rule amongst those *Artists* that know the *Cabalisticall Key of Astrologie*, that if one Planet be Lord of the ascendant and twelfth house, that then the Sicknesse is more then naturall: When ♄ is Lord of the ascendant and twelfth, and in the twelfth Retrograde, or in the seventh or eighth house in the same condition, and the ♀ being Lady of the sixth, apply ro ♄, we constantly judge the party enquiring is Betwitched or Fore-spoken, or that an evill Spirit hath power over him, and that the Infirmitie will be fore oppressed and disturbed in his Fancy, if not distracted.

If the Lord of the ascendant be Combust, or infortunate in the twelfth, or joyned to the Lord of the twelfth house, there may be great feare, that the party enquiring or enquired for is Incharmed or Bewitched, or else some evill Spirits doe hant him. If the Lord of the ascendant be Lord of the twelfth, and Combust, you must observe of what house the ☉ is Lord, and in what Signe and quarter of Heaven he and the Lord of the ascendant are, and judge the *Witch* liveth that way; describe the ☉ in Sign as he is, and it represents the person.

If the Lord of the ascendant be Lord of the twelfth, Combust,

or.

or unfortunate by the Lord of the third, it's a Neighbour hath procured some *Witch* to doe this act, or one of the Kinred; see in what house the Lord of the ascendant falls to be in, and in what house the Lord of the third is in, and infortunates him, you may iudge the cause of the malice to proceed from something of the nature of that house; as if either of them be in the sixth, it's for Pastorage of Cattle, or some difference about small Cattle, or for one hiring the others Servant, &c. and in like manner consider all the twelve houses.

If the Lord of the ascendant be infortunate, as aforesaid, by the Lord of the sixth, it's some Ale-wife, Nurse, or some drunken companion that occasions it, or hath procured this Witchery.

If the Lord of the tenth afflict the Lord of the ascendant in the twelfth, it's doubtlesse the hand of God, or by some supernaturall power or cause.

If the Lord of the ascendant be an unfortunate Planet, as ♄ or ♀, and be in the twelfth house, Combust and infortunated by the Lord of the twelfth, it imports the man is bewitched by a common Witch.

If the Lord of the twelfth be in the ascendant it argues Witchcraft, or that some evill spirit doth molest the party, or that some that are neer him or about him have evill tongues, or in plaine tearms, have bewitched him.

In places where people are troubled with Witches, as in many places of this Kingdome they are, these Rules will hold; as also, if the ☽ be in the twelfth, in ☿ to the lord of the ascendant or twelfth. If people suspect their Cattle Bewitched, if they be great Cattle, make the twelfth house their ascendant, and the eleventh their twelfth house, and vary your Rules with Judgment.

Naturall Remedies for WITCHCRAFT.

HAVING by the Figure discovered and described the Party, either by that Planet who is Lord of the 12th, or posited in the 12th, and doth behold the Lord of the ascendant with a malicious aspect, you must let one

watch the party suspected, when they goe home to their owne house, and presently after, before any body goe into the house after him or her, let one pull a handfull of the Thatch, or a Tile that is over the Doore: and if it be a Tile, make a good fire and heat it red hot therein, setting a Trevet over it, then take the parties water, if it be a man, woman or child, and poure it upon the red hot Tile, upon one side first, and then on the other, and againe put the Tile in the fire, and make it extreemly hot, turning it ever and anon, and let no body come into the house in the meane time.

If they be Cattle that are bewitched, take some of the Haire of every one of them, and mix the Haire in faire water, or wet it well, and then lay it under the Tile, the Trevet standing over the Tile: make a lusty fire, turne your Tile oft upon the Haire, and stir up the Haire ever and anon: after you have done this by the space of a quarter of an hour, let the fire alone, and when the ashes are cold, bury them in the ground towards that quarter of heaven where the suspected Witch lives.

If the Witch live where there is no Tile but Thatch, then take a great handfull thereof, and wet it in the parties water, or else in common water mixed with some salt, then lay it in the fire, so that it may molter and smother by degrees and in a long time, setting a Trevet over it.

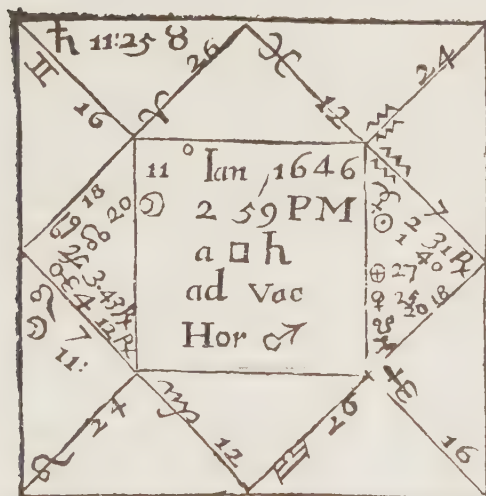
Or else take two new Horse-shoes, heat them red hot, and naile one of them on the Threshold of the Door, but quench the other in Urine of the party so Bewitched; then set the Urine over the fire, and put the Horse-shoe in it, setting a Trevet over the Pipkin or Pan wherein the Urine is; make the Urine boyle, with a little salt put into it, and three Horse-nails untill it's almost consumed, viz. the Urine; what is not boyled fully away poure into the fire: keep your Horse-shoe and nails in a cleane cloth or paper, and use the same manner three severall times; the operation would be farre more effectiuall, if you doe these things at the very change or full Moon, or at the very hour of the first or second quarter thereof. If they be Cattle bewitched, you must mix the Haire of their Tails with the Thatch, and moisten them, being well bound together, and so let them be a long time in the fire consuming. These are naturall experiments, and work by sympathy, as I have found by severall experiments: I could have prescibed many more, *Multa creduntur ratione experientia, non quod videntur vere vi rationis.*

CHAP.

sicknesse:

CHAP. XCIII.

A Horse lost or stolen neer Henley, if recoverable or not?



♄ Here Lord of the twelfth signifieth the Horse, whom you see Retrograde, & hastening to a ♂ of the ☉ Lord of the Querent's House of Substance; forasmuch as ♄ did by his Retrograde motion apply to the Lord of the querent's house of Substance, and that the ☉ was locally in the second and both ♄ and ♂ Retrograde, neer the

cusps of the second, I judged the Querent should have his Goods or Horse quickly and unexpectedly, within a day or two from the time of the Question asked; and because the seventh house was afflicted by ♄, I judged the Thief could not keep him.

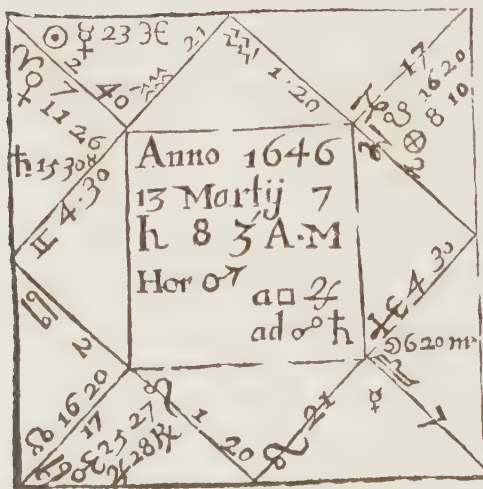
I was asked, *Which way he went?* I considered the Signe of the twelfth was ♄, viz. West; the Signe wherein ♄ Lord of the twelfth was in, was ♄, viz. West; though the quarter of Heaven was South, but much inclining to the West; the ☉ was in ♄, a North-east Sign. Besides, ♄ as he was Lord of the fourth, was in a West Signe. From whence I concluded, the Horse was gone Westward; but because ♄ was Retrograde, I judged the Horse would not proceed farre, but return againe to his proper owner; [and indeed the Horse did come home three dayes after, and had been full West.] However, I judged the Horse would have been at home a day sooner; but who shall more exactly consider of the Scheme; shall find, that ♄ Significator of the Horse, although he came to the body of ☉ Lord of the Querent's house of Substance.

Substance, the same night the Question was asked, yet because the ☉ had no Dignities where he was, the Horse came not home untill Wednesday or Thursday the 13th or 14th of January, at what time ♀ and ♄ came to a partill ♂.

I must confesse, here were many good significations that the querent should recover his lost Horse: first, ♄ in the ascendant: next, ♃ in the second, arguing he should be discovered: thirdly, ♀ Lord of the thing lost Retrograde, importing a returning of the thing againe casually: fourthly, two Retrograde Planets upon the cusp of the second, which usually shews quick and unexpected recovery: ♃ and ♂ peregrine, I took them for those that rode away the Horse, ♃ especially: [and it was very true.]

CHAP. XCIV.

If Bewitched.



WE must first consider if ♂ Lord of the twelfth afflict ♀ Lord of the ascendant, or if ♂ afflict the ♃; or whether ♀ be Lord of the ascendant and twelfth, or if ♃ Lord of the eighth doe mischief the ascendant; for without the Lord of the ascendant or ascendant it selfe, or the ♃ be afflicted by the Lord of the twelfth,

there's no strong Witch-craft: Here finding the ♃ going to ♄ of ♃, both Planets in the sixth and twelfth houses, it gave suspicion of Witchcraft, and there seemed to those that asked for the

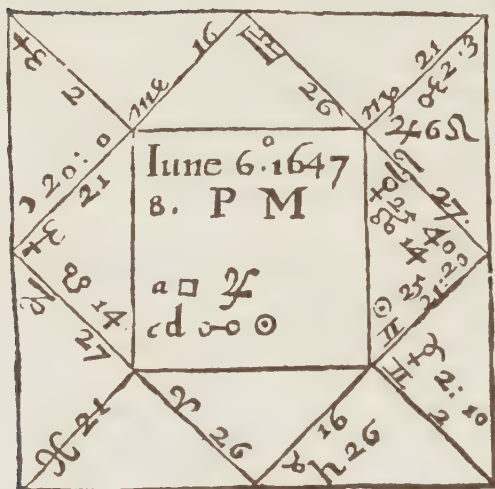
the *Querent* some reason for it, in regard the *Physitians* had prescribed much Physick, and it wrought no effect, but the Patient was worse and worse: I positively affirmed he was not bewitched, because ♀ was in a Δ to ♃ and ♂, and ♀ in the twelfth, and ♄ much elongated from the cusp of the house, the ♀ applying, after her ♂ of ♄, unto ♄ Lord of the ascendant, he above the earth, ascending towards the *Meridian*.

I directed them againe to advise with the Doctors, and civilly to acquaint them, that the Disease peccant was occult, and lay in the Reines and Secrets, and occasioned by too much Venerian sports, &c. That it was so, ♄ is on the cusp of the sixth, ♀ Lady of the Signe in the twelfth; ergo, an occult secret Disease, and Venerian.

♄ in ♍ in the sixth, in ♂ to ♄ in the twelfth; this argues a Female Disease, closely obtained; for as it was a deed of darkness, so doe neither ♄ or ♄ behold the ascendant: I judged he was itchy, because ♀ was in ♋, a moyst Signe, and because ♄ the Signe of the sixth, and ♍ are ayery Signes, the Disease was all over his Bones, and in his joynts, and in his Blood, that being corrupted: I did not say it was a perfect *Lue sVeneria*, but I gave caution to prevent it? This advice was followed, the course of Physick altered, and the afflicted party in or about three weeks perfectly recovered.

CHAP. XCV.

A Prisoner escaped out of Prison, which way he went,
If Recoverable ?



THe person of the Prisoner is represented by ♄ the cusp of the twelfth, and ♄ in ♏.

The way he went and intended to go, is from the Signe of the twelfth, viz. ♄, and the Sign ♏ wherein ♄ is.

Quarter of Heaven & Sign where ♄ is in.

All of them considered, they signified unanimously that the Prisoner would goe

Eastward, or full East ; [and so he did.] The neernesse of ♄ to the ascendant, shewed he was not yet out of Towne, but Eastward from the Prison he brake out of ; at least, that he could not be farre from Towne : and as ♄ is in the eighth house, so I judgen he lay obscurely for a while, viz. a night, but then would go away ; [so he did.]

I confidently affirmed, he should be recovered againe, and taken by some man of authority ; for the ♄ separated from ♄ of ♄ his Significator, and applyed to ♄ of ♄, both in angles ; for it never failes, but if either the ♄ or Significator of the Prisoner or Fugitive be afflicted by an infortunate Planet out of the seventh, but that the Fugitive or Prisoner is againe taken.

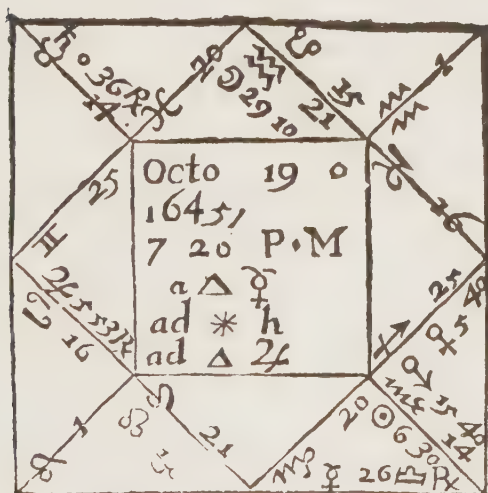
In the next place I found ♄ and ♄ in * ; ♄ in his owne house, and applying to ♄, therefore I judged the Querent should have newes of the Prisoner by Letter, or by some young

man

man within six or seven dayes, or when the Significators came to a * aspect, which was six dayes after. The truth is, the Friday after, he had a letter where he was, and the Sunday after apprehended him againe by authority, &c. This manner of judgment is the same with that of Fugitives, (*Consideratū, considerandis.*)

CHAP. XCVI.

A L A D Y of her Husband imprisoned, when he should be delivered?

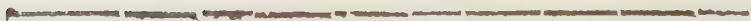


Judgment upon this Figure.

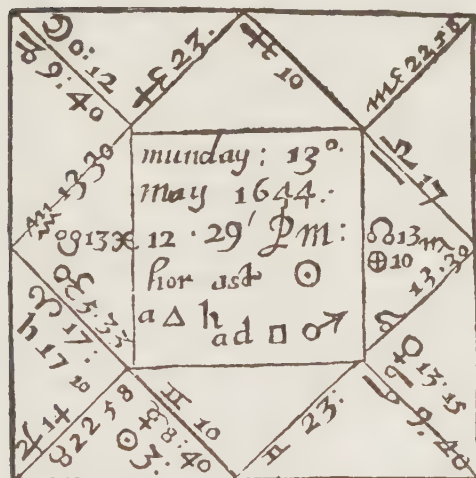
THis Question belongs to the twelfth house; ♀ Lord of the seventh signifies the Ladies Husband, in ☿ Retrograde, lately, or the day before, in Δ with the ☉, the ☽ applying to a * of ♀, Retrograde, then to a Δ of ♀, with a most forcible Reception; from hence I made not many words, but told the Lady, she should neither care to make Friends to his Majesty

ity or any else for delivery of her Husband, for I was assured he either was or would within three dayes be discharged of his imprisonment, by meanes of a *Solar* man, Commander, who would release him and furnish him with what was convenient for his necessity. The very truth is, he was released, and the Garrison where he was prisoner taken the same day before the Question was asked, by an honest Parliament-Colonell, who plentifully relieved him with Money, and all convenient necessities.

4 In Exaltation Retrograde, in a movable Signe, in Δ to \odot , short imprisonment, because \odot is Lord of the fourth, and in so perfect a Δ .



The time of his Excellencies, R O B E R T Earle of Essex, last setting forth into the West.



Here ∞ the ascending Sign, well represents his forme of body, for it was comely, &c. h ♀ and ♀ his mind; ♀ hath also much to doe in his qualities, as being Lord of h an interpreted Signe in the ascendant.

I first considered that the Δ separated from a Δ of h , & applied to a \square of f Lord of his Substāce Assistants and Friends, and also of the 9th house,

viz. his Journey, which intimated, he should have slender successe, and much losse by this his present March: finding \odot in the ascendant, I judged he would be betrayed in his Counsels; and seeing h Lord of the ascendant Peregrine, and in his Fall in the second, and Δ in her Detriment, and \odot disposed by ♀ a Significator of his Enemies, and that ♀ did even partly with a dexter \square behold the degree ascending, I onely gave this Judgment, that his Excellency must expect no successe from this employment, that he would have no honour by the Journey, that he would be extremely crossed by men of great power here at London, that pretended friendship unto him; that he would be betrayed wholly, and be in danger to lose all that I was heartily sorry he had made choyce of so unluckie a time to set forth in; cum multis aliis. The issue was thus, (for I write to Posterity) he prospered in the beginning, and daily men of good quality and of authority jeered at me, and derided my former prediction: I was well content to have been abused all to pieces, conditionally he might have had the better: But behold the eighth of September following came sad newes, that the second of September this worthy man had surrendred all his Ammunition to his Majesty, having onely Quarter for his Souldiers, with some other Articles, which were dishonourably performed, to the eternal shame of the royall Party.

Place of the ☉.	The Sun's rising.	A Table wherby to find the Planetary hour.						Place of the ☉.
		Hours before Noon.						
		1	2	3	4	5	6	
S. D	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
0	6 0	7 0	8 0	9 0	10 0	11 0	10 0	♊ 30
3	5 54	6 55	7 56	8 57	9 58	10 59	0	27
6	47	47	51	54	56	58	0	24
9	41	44	47	51	5	57	0	21
12	35	39	43	48	5	56	0	18
♈ 15	5 28	6 33	7 39	8 44	9 49	10 55	12 0	♊ 15
18	22	28	35	41	47	54	0	12
21	16	23	31	38	45	53	0	9
24	10	18	27	35	43	52	0	6
27	3	13	22	32	41	51	0	3
♉ 0	4 57	6 8	7 18	8 29	9 39	10 5	12 0	♊ 0
3	51	3	14	26	37	49	0	27
6	45	5 58	10	23	35	48	0	24
9	40	52	7	20	33	47	0	21
12	34	48	3	17	31	46	0	18
♈ 15	4 28	5 42	6 59	8 14	9 29	10 45	12 0	♊ 15
18	23	39	55	12	28	41	0	12
21	18	35	52	9	26	43	0	9
24	12	30	48	6	24	42	0	6
27	8	27	45	4	23	41	0	3
♉ 0	4 2	5 23	6 42	8 29	21	10 41	12 0	♊ 0
3	3 59	19	39	0	20	40	0	27
6	55	16	37	7 58	18	39	0	24
9	51	13	34	56	17	39	0	21
12	48	10	32	54	16	38	3	18
♉ 15	3 45	5 8	6 30	7 53	9 15	10 38	12 0	♊ 15
18	43	6	29	52	14	37	0	12
21	41	4	27	51	14	37	0	9
24	40	3	27	50	13	37	0	6
27	9	2	26	50	13	36	0	3
♊ 30	3 38	5 1	6 25	7 49	9 13	10 46	12 0	♊ 0

Place of the ☉.		A Table whereby to find the Planetary hour. Hours after Noon.						Place of the ☉.	
S. D.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	S. D.		
Υ 0	1 0	2 0	3 0	4 0	5 0	6 0	吸 30		
3	1	2	3	4	5	6	27		
6	2	4	6	9	11	13	24		
9	3	6	10	13	16	19	21		
12	4	8	13	17	21	25	18		
Υ 15	1 5	2 11	3 16	4 21	5 27	6 31	吸 15		
18	6	13	19	25	32	38	12		
21	7	15	22	29	37	44	9		
24	8	17	25	33	42	50	6		
27	10	19	29	38	48	57	3		
♄ 0	1 11	2 21	3 32	4 42	5 53	7 3	吸 0		
3	12	23	35	46	58	9	27		
6	13	25	38	50	6 6	15	24		
9	13	27	40	53	7	20	21		
12	14	29	43	57	12	26	18		
♄ 15	1 15	2 31	3 46	5 1	6 17	7 31	♌ 15		
18	16	32	49	5	21	37	12		
21	17	34	51	8	25	41	9		
24	18	36	54	12	30	48	6		
27	19	37	56	15	33	52	3		
♌ 0	1 20	2 39	3 59	5 18	6 38	7 57	♌ 0		
3	20	40	4 1	21	41	8 1	27		
6	21	42	3	23	44	5	24		
9	22	43	5	26	48	9	21		
12	22	44	6	28	50	12	18		
♌ 15	23	2 45	4 8	5 30	6 53	8 15	♍ 15		
18	23	46	9	31	54	17	12		
21	23	46	10	32	56	19	9		
24	23	47	10	33	57	20	6		
27	24	47	11	34	58	21	3		
♌ 30	1 24	2 47	4 11	5 35	6 58	8 22	♍ 0		

Place of the ☉.	The Sun's rising.	A Table wherby to find the Planetary hour. Hours before Noon.						Place of the ☉.
S. D.	H.M.	1 H.M.	2 H.M.	3 H.M.	4 H.M.	5 H.M.	6 H.M.	S. D.
♈ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♈ 30
3	6	5	4	3	2	1	0	27
6	13	11	9	7	4	2	0	24
9	19	16	13	10	6	3	0	21
12	25	21	17	13	8	4	0	18
♈ 15	6 32	7 24	8 21	9 16	10 11	11 5	12 0	♈ 15
18	38	30	25	19	13	6	0	12
21	44	37	29	22	15	7	0	9
24	50	42	33	25	17	8	0	6
27	57	48	38	29	19	9	0	3
♏ 0	7 3	7 53	8 42	9 32	10 21	11 10	12 0	♏ 0
3	9	58	46	35	23	11	0	27
6	15	8 3	50	38	25	12	0	24
9	20	7	53	40	27	13	0	21
12	26	12	57	43	29	14	0	18
♏ 15	7 32	8 17	9 1	9 46	10 31	11 15	12 0	♏ 15
18	37	21	5	49	32	16	0	12
21	42	25	8	51	34	17	0	9
24	48	30	12	54	36	18	0	6
27	52	33	15	56	37	19	0	3
♐ 0	57	8 38	9 18	9 59	10 39	11 20	12 0	♐ 0
3	8 1	41	21	10 1	40	20	0	27
6	5	44	23	2	41	21	0	24
9	9	48	26	4	43	22	0	21
12	12	50	28	6	44	22	0	18
♐ 15	8 15	8 53	9 30	10 8	10 45	11 13	12 0	♐ 15
18	17	54	31	9	45	23	0	12
21	19	56	33	10	46	23	0	9
24	20	57	33	10	47	23	0	6
27	21	58	34	11	47	23	0	3
♐ 30	8 22	8 58	9 35	10 11	10 47	11 24	12 0	♐ 0

Place of the ☉.		A Table whereby to find the Planetary hour.						Place of the ☉.	
		Hours after Noon.							
☉.		7	8	9	10	11	12		☉.
S. D.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	S. D.	
♈ 0	1 0	2 0	3 0	4 0	5 0	6 0	7 0	♋ 30	
3	0 59	1 58	2 57	3 56	4 55	5 54	6 53	27	
6	58	56	54	51	49	47	45	24	
9	57	54	51	47	44	41	39	21	
12	56	50	48	43	39	35	32	18	
♈ 15	0 55	1 49	2 44	3 39	4 33	5 28	6 23	♋ 15	
18	54	47	41	35	28	21	15	12	
21	53	45	38	31	23	16	10	9	
24	52	43	35	27	18	10	3	6	
27	51	41	31	23	13	3		3	
♏ 0	0 50	1 39	2 29	3 18	4 8	4 57	5 46	♌ 0	
3	49	37	26	14	3	51	40	27	
6	48	35	23	10	3 58	45	34	24	
9	47	33	20	7	53	40	32	21	
12	46	31	17	3	48	34	29	18	
♏ 15	0 45	1 29	2 14	2 59	3 43	4 28	5 13	♌ 15	
18	44	28	12	55	39	22	16	12	
21	44	26	9	52	35	18	11	9	
24	43	24	6	48	30	13	7	6	
27	41	23	4	45	27	8		3	
♏ 0	0 41	1 21	2 2	2 42	3 23	4 3	5 4	♌ 0	
3	40	20	0	39	19	3 59	4 58	27	
6	39	18	1 57	36	15	55	4 56	24	
9	39	17	56	34	13	51	4 54	21	
12	38	16	54	32	10	48	4 52	18	
♏ 15	0 38	1 15	1 53	2 30	3 8	3 45	4 33	♌ 15	
18	37	14	51	28	5	42	4 31	12	
21	37	14	51	27	4	41	4 30	9	
24	37	13	50	27	3	40	4 29	6	
27	37	13	50	26	2	39	4 28	3	
♏ 30	0 36	1 13	1 49	2 25	3 2	3 38	4 26	♌ 30	

Place of the ☉.	The Sun's setting	A Table wherby to find the Planetary hour. Hours before Mid-night.						Place of the ☉.
S. D.	H.M.	1 H.M.	2 H.M.	3 H.M.	4 H.M.	5 H.M.	6 H.M.	S. D.
Υ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♊ 30
3	6	5	4	3	2	1	0	27
6	13	11	9	7	4	2	0	24
9	19	16	13	10	6	3	0	21
12	25	21	17	13	8	4	0	18
Υ 15	6 32	7 24	8 21	9 16	10 11	11 5	12 0	♊ 15
18	38	30	25	19	13	6	0	12
21	44	37	29	22	15	7	0	9
24	50	42	33	25	17	8	0	6
27	57	48	38	29	19	9	0	3
♈ 0	7 3	7 53	8 42	9 32	10 21	11 10	12 0	♋ 0
3	9	58	46	35	23	11	0	27
6	15	8 3	50	38	25	12	0	24
9	20	7	53	40	27	13	0	21
12	26	12	57	43	29	14	0	18
♈ 15	7 32	8 17	9 1	9 46	10 31	11 15	12 0	♋ 15
18	37	21	5	49	32	16	0	12
21	42	25	8	51	34	17	0	9
24	48	30	12	54	36	18	0	6
27	52	33	15	56	37	19	0	3
♉ 0	57	8 38	9 18	9 59	10 39	11 20	12 0	♌ 0
3	8 1	41	21	10 1	40	20	0	27
6	5	44	23	2	41	21	0	24
9	9	48	25	4	43	22	0	21
12	12	50	28	6	44	22	0	18
♉ 15	8 15	8 53	9 30	10 8	10 45	11 23	12 0	♌ 15
18	17	54	31	9	45	23	0	12
21	19	56	33	10	46	23	0	9
24	20	57	33	10	47	23	0	6
27	21	58	34	11	47	24	0	3
♊ 30	8 21	8 50	9 25	10 11	10 47	11 24	12 0	♍ 0

Place of the ☉.		A Table whereby to find the Planetary hour. Hours after Mid-nights.						Place of the ☉.	
☉.	7	8	9	10	11	12	☉.		
S. D.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	S. D.		
γ 0	1 0	2 0	3 0	4 0	5 0	6 0	♌ 30		
3	0 59	1 58	2 57	3 56	4 55	5 54	27		
6	58	56	54	51	41	47	24		
9	57	54	51	47	44	41	21		
12	56	52	48	43	39	35	18		
γ 15	0 55	1 49	2 44	3 39	4 33	5 28	♌ 15		
18	54	47	41	35	28	22	12		
21	53	45	38	31	23	16	9		
24	52	43	35	27	18	10	6		
27	51	41	32	22	13	3	3		
♌ 0	0 50	1 39	2 29	3 18	4 8	4 57	♌ 0		
3	49	37	26	14	3	51	27		
6	48	35	23	10	3 58	45	24		
9	47	33	20	7	53	40	21		
12	46	31	17	3	48	34	18		
♌ 15	0 45	1 29	2 14	2 59	3 43	4 28	♌ 15		
18	44	28	12	55	39	23	12		
21	43	26	9	52	35	18	9		
24	42	24	6	48	30	13	6		
27	41	23	4	45	27	8	3		
♏ 0	0 41	1 21	2 2	2 41	3 23	4 3	♏ 0		
3	40	20	0	39	19	3 59	27		
6	39	18	1 57	36	15	55	24		
9	39	17	56	34	13	51	21		
12	38	16	54	32	10	48	18		
♏ 15	0 38	1 15	1 53	2 30	3 8	3 45	♏ 15		
18	37	15	51	28	5	43	12		
21	37	15	51	27	4	41	9		
24	37	14	50	27	3	40	6		
27	37	13	50	26	3	39	3		
♏ 20	0 36	1 12	1 49	2 25	3 2	3 38	♏ 0		

Place of the ☉.	The Sun's setting	A Table wherby to find the Planetary hour.						Place of the ☉.
		Hours before Mid-night.						
S. D.	H. M.	1 H. M.	2 H. M.	3 H. M.	4 H. M.	5 H. M.	6 H. M.	S. D.
15	6 0	7 0	8 0	9 0	10 0	11 0	12 0	15
3	5 54	6 55	7 56	8 57	9 58	10 59	0	27
6	47	47	51	54	56	58	0	24
9	41	44	47	51	54	57	0	21
12	35	39	43	48	52	56	0	18
15	5 28	6 36	7 39	8 44	9 49	10 55	12 0	15
18	23	28	35	41	47	54	0	12
21	16	23	31	38	45	53	0	9
24	10	18	27	35	43	52	0	6
27	3	13	23	32	41	51	0	3
30	4 57	6 8	7 18	8 29	9 39	10 50	12 0	30
3	51	3	14	26	37	49	0	27
6	45	5 58	10	23	35	48	0	24
9	40	53	7	20	33	47	0	21
12	34	8 48	3	17	31	46	0	18
15	4 28	5 43	6 59	8 14	9 29	10 45	12 0	15
18	23	39	55	12	28	44	0	12
21	18	35	52	9	26	43	0	9
24	12	30	48	6	24	42	0	6
27	8	27	45	4	22	41	0	3
30	4 3	5 23	6 42	8 2	9 21	10 41	12 0	30
3	3 59	19	39	0	20	40	0	27
6	55	16	37	7 58	18	39	0	24
9	51	13	34	56	17	39	0	21
12	48	10	32	54	16	38	3	18
15	3 45	5 8	6 30	7 53	9 15	10 38	12 0	15
18	43	6	29	52	14	37	0	12
21	41	4	27	51	14	37	0	9
24	40	3	27	50	13	37	0	6
27	39	2	26	50	13	36	0	3
30	3 38	5 1	6 25	7 49	9 13	10 36	12 0	30

Place of the ☉.	A Table whereby to find the Planetary hour.						Place of the ☉.
	Hours after Mid-night.						
	7	8	9	10	11	12	
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♈ 0	1 0	2 0	3 0	4 0	5 0	6 0	♋ 30
3	1	2	3	4	5	6	27
6	2	4	7	9	11	13	24
9	3	6	10	13	16	19	21
12	4	8	13	17	21	25	18
♈ 15	1 5	2 11	3 16	4 21	5 27	6 31	♋ 15
18	6	13	19	25	32	38	12
21	7	15	22	29	37	44	9
24	8	17	25	33	42	50	6
27	10	19	29	38	48	57	3
♏ 0	1 11	2 21	3 32	4 43	5 53	7 3	♌ 0
3	12	23	35	46	58	9	27
6	13	25	38	50	6 3	15	24
9	13	27	40	53	7	20	21
12	14	29	43	57	12	26	18
♏ 15	1 15	2 31	3 46	5 1	6 17	7 31	♌ 15
18	16	32	49	5	21	37	12
21	17	34	51	8	25	41	9
24	18	36	54	12	30	48	6
27	19	37	56	15	33	52	3
♐ 0	1 20	2 39	3 59	5 18	6 38	7 57	♍ 0
3	20	40	4 1	21	41	8 1	27
6	21	42	2	23	44	5	24
9	22	43	5	26	48	9	21
12	22	44	6	28	50	12	18
♐ 15	23	2 45	4 8	5 30	6 53	8 15	♍ 15
18	23	46	9	31	54	17	12
21	23	46	10	32	56	19	9
24	23	47	10	33	57	20	6
27	24	47	11	34	58	21	3
♐ 30	1 24	2 47	4 11	5 35	6 58	8 22	♍ 0

CHAP. XCVII.

To find out what Planet ruleth every hour of the Day or Night
by the preceding Table.

YOU must understand that as there are seven dayes of the Week, viz. Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday; so there are seven Planets, viz. Saturne, Jupiter, Mars, Sol, Venus, Mercury, Luna: We appropriate to each day of the Week a severall Planet; as to Sunday, ☉; to Monday, ☿; to Tuesday, ♀; to Wednesday, ♀; to Thursday, ♄; to Friday, ♀; to Saturday, ♄: and the first hour of every day we assigne to that Planet assigned for the day, beginning at Sun-rise ever, the second hour we give to the next Planet, the third hour to the third Planet from him; as if upon any Sunday I would know what Planet governeth the first, second, third, fourth, fift, sixt hour of that day, I say ☉ governeth the first, ♀ the second, ♀ the third, ☿ the fourth, ♄ the fifth, ♄ the sixth, &c. and so in order succellively during that day and night subsequent: and if you account in order, you shall find by this continuall account, that ☿ falls to rule the first hour upon Monday, ♄ the second, ♄ the third, ♀ the fourth, &c.

It is very true, some of the *Ancients* have Winter and Summer, made the day and night to consist of equall hours, I mean every hour to consist of sixty minutes equally; but *Astrologians* doe not so, but follow this method, viz. according to the motion of the ☉ both Summer and Winter, so doe they vary their hours in length or shortnesse; for all that space of time which is contained from Sun rise to Sun-set, they divide into twelve equall pars, whereof the one halfe contains the hours before Noon, the rest the hours after Noon; so also, what space of time is from Sun-set untill Sun-rise againe the next day after, is equally divided into twelve parts; whereof every twelfc part contains the space or time of one hour Astrologically; and we doe ever begin to number from Sun-rise, and continue untill the next Sun-rise, accounting 24 hours, beginning evermore at Sun-rise, with that Planet who is assigned to the day,
and

and so numbring successively in order untill the next day; so that your Astrologicall hours are called unequall hours, as all the yeer long consisting of more or lesse then fixty minutes for the space of one hour, unlesse it be the day of the ☉ his entrance into ♈ or ♎, at what time an Astrologicall hour is just fixty minutes and no more.

Use of the Table

Be the ☉ in ♈ ♉ ♊ ♋ ♌ ♍, and you would know the Planetary hour of the day, the first and second Pages serve your turne.

If you would know the Planetary hour of any day, the ☉ being in ♎ ♏ ♐ ♑ ♒ ♓, the third and fourth Pages will serve you.

If you would know the Planetary hour of the night or after Sun-set, whilst the ☉ is in ♈ ♉ ♊ ♋ ♌ ♍, then you must be directed by the fift and sixt Pages of this Table.

If you would know the Planetary hour of the night, the ☉ being in ♎ ♏ ♐ ♑ ♒ ♓, the seventh and eight Pages will satisfie you.

An Example.

If you would know when the ☉ riseth, being in the third, fourth or fift of ♈, see to the first Column of the first Page, and there you find, *Place of the ☉*, under it, *S. D. viz. Signes, Degrees*, under these two letters, ♈ 0, then under, 0 3. on the right hand, 5 54. over it *H. M. viz. Houres and Minutes*; so that it tels you, the ☉ being in three deg. of ♈, riseth at 54 minutes after 5. proceed in the same line, and you see the Planetary houre; as, admit I would know at halfe an houre after nine in the morning, upon *Monday the 15. of March 1646* the ☉ at noon that day being in 4. degr. 47. min. of ♈, which wanting so few min. of 5. degr. I enter with five whole degr. under the Signe ♈, and in the fourth line of the first Column I find 6. for the whole Table in Signes goes by a continuall addition of three, and if I had entred with four or five degrees of ☉ in ♈, I might have taken either three or six, and it had

bred little difference. But to the purpose, over against 6. on the right hand, I find, as aforesaid, 5 47. for the time of Sun-rising, then 6 47. then in order 7 5. then 8 54. then 9 56. my hour was 9 30. so then I begin and say, the ☽ being the Planet of the day, beginneth to rule at 47. min. after 5. and governeth until 47. min. after 6. then ☿ he ruleth the 2^d hour of the day, untill 51. min. after 7. then ♃ ruleth the 3^d hour, viz. till 54. min. after 8. then ♂ the fourth hour, untill 56. min. after 9. w^{ch} is the hour sought for, I say ♂ ruleth at that hour; and so you must doe either day or night : And you must remember, that as you see onely in the first Column Υ 8 II, and in the ninth Column of the said first page, ☿ ♁ and ♄ , so when you enter with the place of the ☉ in ☿ ♁ or ♄ , you must enter upward contrary to the former side ; for the ☉ being in 15. of ♄ , riseth at the same moment of time as he doth being in the 15. of ♁ : or when in the 15. of ☿ , as when in the 15. of Υ . The length of the Planetary hour is thus known, let the ☉ be in the fixt degr. of Υ , he riseth then, as you may see, at 47. min. after 5.

In the third Column you find 6 47. which if you substra& from the next number on the right hand in the same line, viz.

7 51.	{ 7 51 }	rests one hour and four minutes for
	{ 6 47 }	the length of the houre that day,

and so as your day-hour is more then sixty minutes, so much the nocturnall hour must want of sixty min. and this is a generall rule.

The above named 15. of *March* 1646, the ☉ being in 4 47. of Υ , I would know what Planet reignes at 20. min. past 5. in the afternoon ; I enter the first Column of the second Page, under the title of the ☉, in the fourth line under Υ I find 6. and accept of that without error, because the place of the ☉ is 4 47. of Υ , and so is neerer 6. then 4. over against 6. on the right hand, I find 1 2. then 2 4. then 3 6. then 4 9. then 5 11. then 6 13. these tels me, the first Planetary hour after noon ends at 1 2. that is, two min. after one, the second at two min. after two, the third at six min. after three, the fourth at nine min after four, the fift at eleven min. after five, the sixt at thirteen min. after 6. now my hour enquired after was 20. min. past

past 5. which falls to be the last hour of the day; and if you look over the head of 6 13. you may see the number 12. viz. it's the twelfth hour of the day; now if you begin in the morning at Sun-rise, accounting 1 the first, and so proceed,

1 2 3 4 5 6 7 8 9 10 11 12

You shall find, that ☉ begins his rule at eleven min. past five, and ends at thirteen min. past six. I need not be more copious in a thing so plaine and obvious to the eye; I shall onely propound one example more, viz. the said 15. of March 11. de. 10. m. after noon, I would know what Planet rules; the ☉ being in 4 47 of ♈, I now enter the fifth Page of the Table, I look to the 6. of ♈, against it on the right hand I find 6 13. then 7. 11. then 8. 9. then 9. 7. then 10. 4. then 11. 2. then 12. 0.

My hour is ten min. after eleven, in the seventh column you have 11. 2. my hour is included in the next; so then I conclude my hour is the last hour before mid-night, and consequently the sixth hour after Sun-set, but the eighteenth hour of the day, and being accounted as we formerly instructed, you shall find it the hour of ♂. Either in giving Physick, or performing many naturall conclusions, without exact knowledge of the Astrologicall planetary hour, no worthy work can be done, with it wonders, either in collecting Hearbs, framing *Sigils*, *Images*, *Laments*, &c.

So now by the blessing of Almighty God, without whose providence we can performe no worthy act, I have produced to an end the second part of my intended Work, and could have willingly acquiesced untill a further opportunity had been offered: but such is the desire and importunity of severall wel-affected to this study, that beyond my first intentions I againe adventure upon the succeeding *Treatise* of NATIVITIES, wherein the pittifull and mercifull God of all the faithfull, whose brightnesse shines in our fraile understandings, assist me, that I may performe this Work with judgment and understanding, for the good of all honest-hearted *English*, my most beloved Country-men. Assist me O glorious God, for my Task is difficult, and thy servant is of little understanding! few, nay none at all are the helps I expect from any man living

(having hitherto had no assistance) but what thy pleasure is, by the universall *Anima Mundi*, to infuse into my obfufe intelligence part that will I candidly deliver without deceit or fraud; and as my former two Parts have had neither the Head, Hand, Heart or assistance of any man, so neither now will I beg or begin to distrust that Providence, whereby I have waded through the former Treatises, but will like a valiant Champion enter the fields of Defiance, against all the world of Detractors, and performe what my present weaknesse is able, &c. not doubting but there wil some arise in all Ages, who will either amend my failings, or defend my sayings so farre as they may with modesty.

June 11 1647.

WILLIAM LILLY.

A N
Easie and plaine Method
Teaching
How to judge upon
N A T I V I T I E S

The rectification of a N A T I V I T I E
Trutine of Hermes, Animodar, or
by *Accidents.*

A briefe way of Judgement, declaring those
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By WILLIAM LILLY *Student in Astrology.*

Ars longa, vita brevis.

LONDON, Printed by Tho. Brudenell, for John Partridge
and Humphrey Blunden. 1647.

AN INTRODUCTION TO NATIVITIES.

A Table converting Hours and Minutes of time into Degrees and Minutes of the Æquator.

	Hours	Degrees of the Æqua- tor	Min. of Hours.	Deg & min of the Æ- quator		Min. of Hours.	Deg & min of the Æ- quator	
		Degrees.		deg.	min.		deg.	min.
	1	15	1	0	15	31	7	45
	2	30	2	0	30	32	8	0
	3	45	3	0	45	33	8	15
	4	60	4	1	0	34	8	30
	5	75	5	1	15	35	8	45
	6	90	6	1	30	36	9	0
	7	105	7	1	45	37	9	15
	8	120	8	2	0	38	9	30
	9	135	9	2	15	39	9	45
	10	150	10	2	30	40	10	0
	11	165	11	2	45	41	10	15
	12	180	12	3	0	42	10	30
	13	195	13	3	15	43	10	45
	14	210	14	3	30	44	11	0
	15	225	15	3	45	45	11	15
	16	240	16	4	0	46	11	30
	17	255	17	4	15	47	11	45
	18	270	18	4	30	48	12	0
	19	285	19	4	45	49	12	15
	20	300	20	5	0	50	12	30
	21	315	21	5	15	51	12	45
	22	330	22	5	30	52	13	0
	23	345	23	5	45	53	13	15
	24	360	24	6	0	54	13	30
			25	6	15	55	13	45
			26	6	30	56	14	0
			27	6	45	57	14	15
			28	7	0	58	14	30
			29	7	15	59	14	45
			30	7	30	60	15	30

Use of the Table.

In erecting a Figure by the Tables of *Regiomontanus*, this Table will be of good use : you must understand that one hour makes fifteen degrees in the *Æquator*, two hours thirty degrees, &c. and that one minute of an hour makes fifteen minutes in the *Æquator*, two minutes thirty minutes of the *Æquator*.

The use you are to make of it is thus ; in erecting your Figure, you must convert the hours before and after noon into degrees and minutes of the *Æquator*, and this is called vulgarly *The right ascension of time* : these degrees and minutes you must adde to the degrees and minutes of the Right ascension belonging to the ☉, and then see what degree of the *Ecliptick* answers unto them in the Table of Right ascensions, & that is the cusp of your tenth house : I would know the cusp of my tenth house by this manner of operation, for a Figure erected at 3. 25. P. M. Saturday the 12. of June 1647. the place of the ☉ at that time is 0. 51. ♉, but I will take one whole degree ; look in the Table of Right ascensions under ♉, and over against the first degree thereof, which you find in the first Column and under ♉, 91. degr. and 5. min. to be the right ascension of the ☉ when he is in the first degree of ♉.

In the Table above, you may see three hours give me 45. degr. of the *Æquator*, under the title of *minutes of hours*, I enter with 25. over against it I find 6. degr. 15. min. of the *Æquator*.

My Work stands thus---	{	3 hours give	45	0
		25 minutes gives	6	15
		Right ascension of the ☉	91	5
			142	20

If you would look what degree of the *Ecliptick* answers 142. 20. which you must do in the Table of Right ascensions, you shall find the 20. of ♏, and that is the cusp of the tenth house.

If I add unto 142. 20. which is the right ascension of the Mid-heaven, 90. degr. $\frac{142}{90} \frac{20}{20}$ there ariseth 230. 20. with which if you enter into the Table of Oblique ascensions following, belonging to 53. degr. of latitude, it will point you out the degree

degree of the ascendant, for that Elevation ; you cannot find 230: 20. your precise number, but against the 5. of m I find 230. 51. very neer it ; which being more then my number, I must take a proportionall part from the next lesser Ark : But of this hereafter. So that my ascendant will be four degrees and more, not fully five. I have purposely inserted these four Tables following, to instruct the Learner how he may erect a Figure of Heaven by *Regiomontanus*, which he ought punctually to doe upon a Nativity ; but in ordinary Questions it's more scrupulous, then need is : what I have done now, is onely to initiate *Tyroes* that they may apprehend a little : I shall performe the following example exactly to minutes ; if you will make no use of the Table, then multiply the hours given you by 15. and divide the minutes of your hour by 4. and this way also converts the vulgar hours into degrees of the *Æquator* ; either are speedily performed. However, you see the cusp of the tenth house is gained onely by taking the Right ascension of the time, and adding it to the Right ascension of the \odot ; if more then 360. remaine, cast away 360. and enter with the remaining number the Tables of Right ascension, and what degrees of the Ecliptick answer thereunto, those shall be the cusp of the tenth house.



A Table of Right Ascensions.

		γ	δ	II	§	Ω	♌
Gr.		Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.
0	0	0	27 54	57 48	90 0	122 12	152 6
1	0	55	28 51	58 51	91 5	123 14	153 6
2	1	50	29 49	59 54	92 12	124 16	154 0
3	2	45	30 46	60 57	93 17	125 18	154 57
4	3	40	31 44	62 0	94 22	126 20	155 54
5	4	35	32 42	63 3	95 27	127 22	156 51
6	5	30	33 40	64 6	96 33	128 24	157 48
7	6	25	34 39	65 9	97 38	129 25	158 45
8	7	20	35 37	66 13	98 43	130 26	159 41
9	8	15	36 36	67 17	99 48	131 27	160 37
10	9	11	37 35	68 21	100 53	132 27	161 33
11	10	6	38 34	69 25	101 58	133 28	162 30
12	11	1	39 33	70 29	103 3	134 29	163 25
13	11	57	40 32	71 33	104 8	135 29	164 21
14	12	52	41 31	72 38	105 13	136 29	165 17
15	13	48	42 31	73 43	106 17	137 29	166 12
16	14	43	43 31	74 47	107 22	138 29	167 8
17	15	39	44 31	75 52	108 27	139 28	168 3
18	16	35	45 31	76 57	109 31	140 27	168 59
19	17	31	46 32	78 2	110 35	141 26	169 54
20	18	27	47 33	79 7	111 39	142 25	170 49
21	19	23	48 33	80 12	112 43	143 24	171 45
22	20	19	49 34	81 17	113 47	144 23	172 40
23	21	15	50 35	82 22	114 51	145 21	173 35
24	22	12	51 36	83 27	115 54	146 20	174 30
25	23	9	52 38	84 33	116 57	147 18	175 25
26	24	6	53 40	85 38	118 0	148 16	176 20
27	25	3	54 42	86 43	119 3	149 14	177 15
28	26	0	55 44	87 48	120 6	150 11	178 10
29	26	55	56 46	88 53	121 9	151 9	179 5
30	27	54	57 48	90 0	122 12	152 6	180 0

The residue of the Table of Right Ascensions.

		♈	♉	♊	♋	♌	♍
Gr		Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.
0		180 0	207 54	237 48	270 0	302 12	332 6
1		180 55	208 51	238 51	271 6	303 14	333 3
2		181 50	209 49	239 54	272 12	304 16	334 0
3		182 45	210 46	240 57	273 17	305 18	334 57
4		183 40	211 44	242 0	274 22	306 20	335 54
5		184 35	212 42	243 3	275 27	307 22	336 51
6		185 30	213 40	244 6	276 33	308 24	337 48
7		186 25	214 39	245 9	277 38	309 25	338 45
8		187 20	215 37	246 13	278 43	310 26	339 41
9		188 15	216 36	247 17	279 48	311 27	340 37
10		189 11	217 35	248 21	280 53	312 27	341 33
11		190 6	218 34	249 25	281 58	313 28	342 29
12		191 1	219 33	250 29	283 3	314 29	343 25
13		191 57	220 32	251 33	284 8	315 29	344 21
14		192 52	221 31	252 38	285 13	316 29	345 17
15		193 48	222 31	253 43	286 17	317 29	346 12
16		194 43	223 31	254 47	287 22	318 29	347 8
17		195 39	224 31	255 52	288 27	319 28	348 3
18		196 35	225 31	256 57	289 31	320 27	348 59
19		197 31	226 32	258 2	290 35	321 26	349 54
20		198 27	227 33	259 7	291 39	322 25	350 50
21		199 23	228 33	260 12	292 43	323 24	351 45
22		200 19	229 34	261 17	293 45	324 23	352 40
23		201 15	220 35	262 22	294 51	325 21	353 35
24		202 12	231 36	263 27	295 54	326 20	354 30
25		203 9	232 38	264 33	296 57	327 18	355 25
26		204 6	233 40	265 38	298 0	328 16	356 20
27		205 3	234 42	266 44	299 3	329 14	357 15
28		206 0	235 44	267 49	300 6	330 11	358 10
29		206 57	236 46	268 54	301 9	331 8	359 5
30		207 54	237 48	270 0	302 12	332 6	260 0

A Table of Oblique Ascensions

		γ	♄	♅	♆	♇	♈
Gr.		Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.
0		0 0	20 1	43 26	72 57	107 50	144 13
1		0 38	20 43	44 19	74 3	109 2	145 26
2		1 17	21 26	45 12	75 9	110 15	146 38
3		1 56	22 9	46 6	76 15	111 27	147 50
4		2 35	22 52	47 0	77 21	112 40	149 2
5		3 14	23 35	47 54	78 28	113 53	150 14
6		3 53	24 19	48 49	79 36	115 5	151 26
7		4 32	25 3	49 44	80 44	116 19	152 38
8		5 11	25 47	50 40	81 52	117 31	153 50
9		5 50	26 32	51 36	83 0	118 44	155 2
10		6 30	27 17	52 32	84 9	119 57	156 13
11		7 9	28 2	53 29	85 18	121 10	157 25
12		7 48	28 47	54 26	86 27	122 23	158 37
13		8 28	29 33	55 24	87 37	123 37	159 48
14		9 7	30 19	56 23	88 46	124 50	161 0
15		9 47	31 5	57 22	89 56	126 3	162 11
16		10 27	31 52	58 21	91 6	127 16	163 23
17		11 7	32 39	59 21	92 17	128 29	164 34
18		11 47	33 27	60 21	93 28	129 42	165 46
19		12 27	34 15	61 22	94 39	130 55	166 57
20		13 7	35 3	62 23	95 50	132 7	168 8
21		13 48	35 52	63 24	97 1	133 20	169 20
22		14 29	36 41	64 26	98 13	134 33	170 31
23		15 10	37 30	65 28	99 24	135 46	171 42
24		15 51	38 19	66 31	100 36	136 59	172 53
25		16 32	39 9	67 34	101 48	138 11	174 4
26		17 13	40 0	68 38	103 0	139 24	175 16
27		17 55	40 51	69 42	104 12	140 36	176 27
28		18 37	41 42	70 47	105 25	141 49	177 38
29		19 19	42 34	71 52	106 37	143 1	178 49
30		20 1	43 26	72 37	107 50	144 13	180 0

for the Latitude of 34. degrees.

		☾	♊	♈	♏	♍	♉
Gr.		Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.
0		180 0	215 47	252 10	287 3	316 34	339 59
1		181 11	216 59	253 23	288 8	317 25	340 41
2		182 22	218 11	254 35	289 13	318 18	341 23
3		183 33	219 24	255 48	290 18	319 9	342 5
4		184 44	220 36	257 0	291 22	320 0	342 47
5		185 56	221 49	258 12	292 26	320 51	343 28
6		187 7	223 1	259 24	293 29	321 41	344 9
7		188 18	224 14	260 36	294 32	322 30	344 50
8		189 29	225 27	261 47	295 34	323 16	345 31
9		190 40	226 40	262 59	296 36	324 8	346 12
10		191 52	227 53	264 10	297 37	324 57	346 53
11		193 3	229 5	265 21	298 38	325 45	347 33
12		194 14	230 18	266 32	299 39	326 33	348 13
13		195 26	231 31	267 43	300 39	327 21	348 53
14		196 37	232 44	268 54	301 39	328 8	349 33
15		197 49	233 57	270 4	302 38	328 55	350 13
16		199 0	235 10	271 14	303 37	329 41	350 53
17		200 12	236 23	272 23	304 36	330 27	351 32
18		201 23	237 37	273 33	305 34	331 13	352 12
19		202 35	238 50	274 42	306 31	331 58	352 51
20		203 47	240 3	275 51	307 28	332 43	353 30
21		204 48	241 16	277 0	308 24	333 28	354 10
22		206 10	242 29	278 8	309 20	334 13	354 49
23		207 22	243 42	279 16	310 16	334 57	355 28
24		208 34	244 55	280 24	311 11	335 41	356 7
25		209 46	246 7	281 32	312 6	336 25	356 46
26		210 58	247 20	282 39	313 0	337 8	357 25
27		212 10	248 33	283 45	313 54	337 51	358 4
28		213 22	249 45	284 51	314 48	338 34	358 43
29		214 24	250 58	285 57	315 41	339 17	359 23
30		215 47	252 10	287 3	316 34	339 59	360 0

A Table of Oblique Ascensions

		γ	ϛ	II	♄	♅	♆
Gr		Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.
0		0 0	14 22	32 45	59 59	97 9	138 34
1		0 27	14 53	33 30	61 5	98 30	139 58
2		0 55	15 25	34 15	62 11	99 51	141 21
3		1 22	15 57	35 1	63 18	101 13	142 44
4		1 50	16 29	35 47	64 26	102 34	144 7
5		2 18	17 1	36 34	65 35	103 56	145 30
6		2 45	17 34	37 22	66 44	105 18	146 54
7		3 13	18 8	38 10	67 54	106 40	148 17
8		3 40	18 41	38 59	69 5	108 3	149 40
9		4 8	19 15	39 49	70 16	109 25	151 3
10		4 36	19 49	40 39	71 28	110 48	152 26
11		5 4	20 24	41 30	72 40	112 11	153 49
12		5 32	21 0	42 22	73 53	113 34	155 12
13		6 0	21 35	43 14	75 6	114 57	156 35
14		6 28	22 10	44 7	76 20	116 20	157 58
15		6 57	22 46	45 1	77 35	117 44	159 21
16		7 25	23 23	45 56	78 51	119 7	160 44
17		7 54	24 1	46 52	80 7	120 30	162 7
18		8 22	24 38	47 48	81 24	121 53	163 29
19		8 51	25 16	48 45	82 40	123 16	164 52
20		9 20	25 54	49 42	83 57	124 39	166 14
21		9 49	26 33	50 40	85 14	126 2	167 37
22		10 19	27 13	51 39	86 32	127 26	169 0
23		10 48	27 52	52 39	87 50	128 49	170 23
24		11 18	28 32	53 40	89 9	130 13	171 46
25		11 48	29 11	54 41	90 28	131 37	173 8
26		12 18	29 53	55 43	91 48	133 1	174 31
27		12 49	30 35	56 46	93 8	134 24	175 53
28		13 20	31 19	57 50	94 28	135 48	177 16
29		13 51	32 1	58 54	95 48	137 11	178 38
30		14 22	32 45	59 59	97 1	138 34	180 0

for the Latitude of 49. degrees

		☾	♊	♋	♌	♍	♎
Gr.		Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.
0		180 0	221 26	262 51	300 1	327 15	345 38
1		181 22	222 49	264 12	301 6	327 59	346 9
2		182 44	224 12	265 32	302 10	328 42	347 40
3		184 7	225 36	266 52	303 14	329 25	347 11
4		185 29	226 59	268 12	304 16	330 7	347 42
5		186 52	228 23	269 32	305 19	330 48	348 12
6		188 14	229 47	270 51	306 20	331 28	348 42
7		189 37	231 11	272 10	307 21	332 8	349 12
8		191 0	232 34	273 28	308 21	332 47	349 41
9		192 23	233 58	274 46	309 20	333 27	350 11
10		193 46	235 21	276 3	310 19	334 6	350 40
11		195 8	236 44	277 20	311 51	334 44	351 9
12		196 31	238 7	278 36	312 12	335 22	351 38
13		197 53	239 30	279 53	313 8	335 59	352 6
14		199 16	240 53	281 9	314 4	336 37	352 35
15		200 39	242 16	282 25	314 59	337 14	353 3
16		202 2	244 40	283 40	315 53	337 50	353 52
17		203 25	245 3	284 54	316 46	338 25	354 0
18		204 48	246 26	286 7	317 38	339 0	354 28
19		206 11	247 49	287 20	318 30	339 36	354 56
20		207 34	249 12	288 32	319 21	340 11	355 24
21		208 57	250 35	289 44	320 11	340 45	355 52
22		210 20	251 57	290 55	321 1	341 19	356 20
23		211 43	253 20	292 6	321 50	341 52	356 47
24		213 6	254 42	293 16	322 38	342 26	357 15
25		214 30	256 4	294 25	323 26	342 59	357 42
26		215 53	257 26	295 34	324 13	343 31	358 10
27		217 16	258 47	296 42	324 59	344 3	358 28
28		218 39	260 9	297 49	325 45	344 35	359 5
29		220 2	261 30	298 55	326 30	345 7	359 33
30		221 26	262 51	300 1	327 15	345 38	360 0

A Table of Oblique Ascensions

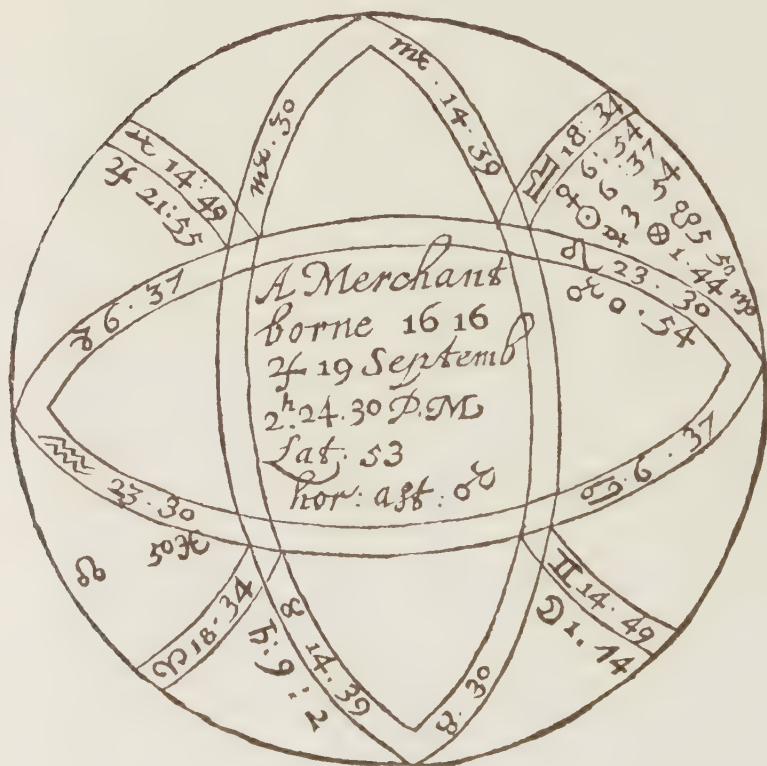
		γ	δ	II	ε	ζ	η
Gr.		Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.
0		0 0	12 14	28 34	54 46	92 58	136 26
1		0 23	12 41	29 15	55 52	94 23	137 54
2		0 46	13 8	29 57	56 59	95 43	139 22
3		1 9	13 26	30 39	58 6	97 12	140 49
4		1 32	14 43	31 22	59 14	98 38	142 7
5		1 56	14 32	32 6	60 23	100 4	143 44
6		2 19	15 1	32 51	61 33	101 30	145 12
7		2 43	15 30	33 36	62 44	102 56	146 39
8		3 6	15 59	34 22	63 56	104 22	148 7
9		3 30	16 29	35 8	65 9	105 48	149 39
10		3 54	16 59	35 55	66 22	107 15	151 1
11		4 17	17 29	36 43	67 36	108 42	152 29
12		4 41	18 0	37 32	68 51	110 9	153 56
13		5 5	18 31	38 22	70 6	111 36	155 23
14		5 29	19 32	39 13	71 22	113 4	156 50
15		5 53	19 54	40 5	72 39	114 32	158 17
16		6 17	20 7	40 57	73 57	115 59	159 44
17		6 41	20 40	41 50	75 15	117 26	161 11
18		7 5	21 13	42 44	76 34	118 54	162 38
19		7 30	21 47	43 39	77 53	120 21	164 5
20		7 55	22 21	44 36	79 13	121 49	165 32
21		8 20	22 56	45 33	80 34	123 17	166 59
22		8 45	23 31	46 31	81 55	124 45	168 26
23		9 10	24 7	47 30	83 16	126 13	169 53
24		9 36	24 43	48 29	84 38	127 41	171 20
25		10 2	25 20	49 29	86 0	129 8	172 46
26		10 28	25 58	50 30	87 22	130 36	174 13
27		10 54	26 36	51 32	88 45	132 4	175 40
28		11 20	27 15	52 35	90 9	133 31	177 7
29		11 47	27 54	53 40	91 33	134 59	178 34
30		12 14	28 34	54 46	92 58	136 26	180 0

for the Latitude of 53. degrees.

		☾	☾	☾	☾	☾	☾
Gr		Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.	Gr. M.
0		180 0	223 34	267 2	305 14	331 26	347 46
1		181 26	225 1	268 27	306 20	332 6	348 13
2		182 53	226 29	269 51	307 25	332 45	348 40
3		184 20	227 56	271 15	308 28	333 24	349 0
4		185 47	229 24	272 38	309 30	334 2	349 3
5		187 14	230 52	274 0	310 31	334 40	349 5
6		188 40	232 19	275 22	311 31	335 17	350 2
7		190 7	233 47	276 44	312 30	335 53	350 5
8		191 34	235 15	278 5	313 21	336 29	351 15
9		193 1	236 43	279 26	314 27	337 4	351 40
10		194 28	238 11	280 47	315 24	337 39	352 5
11		196 55	239 39	282 7	316 21	338 13	352 30
12		197 22	241 6	283 26	317 16	338 47	352 55
13		198 49	242 24	284 45	318 10	339 20	353 19
14		200 16	244 1	286 3	319 3	339 53	353 42
15		201 43	245 28	287 21	319 55	340 26	354 7
16		203 10	246 56	288 38	320 47	340 58	354 31
17		204 37	248 24	289 54	321 38	341 29	354 55
18		206 4	249 51	291 9	322 28	342 0	355 19
19		207 31	251 18	292 24	323 17	342 31	355 43
20		208 59	252 45	293 38	324 5	343 1	356 6
21		210 26	254 12	294 51	324 52	343 31	356 30
22		211 53	255 38	296 4	325 38	344 1	356 54
23		213 21	257 4	297 16	326 24	344 30	357 17
24		214 48	258 30	298 27	327 9	344 59	357 41
25		216 16	259 56	299 37	327 54	345 28	358 4
26		217 43	261 22	300 46	328 38	345 56	358 28
27		219 11	262 47	301 54	329 21	346 24	358 51
28		220 38	264 12	303 1	330 3	346 52	359 14
29		222 6	265 37	304 8	330 45	347 19	359 37
30		223 34	267 2	305 14	331 26	347 46	360 0

CHAP. XCVIII.

Divers wayes of rectifying Nativities.



HE that would judge upon the future actions and contingencies depending upon the influences of heaven in a Nativity, it is necessary that he have in the first place the place of the Planets, *viz.* their Motions exactly calculated, rectified, and fitted for judgement, according to the Moderne and best approved rules of Art; that is, he ought first to set his Figure according to the estimative time given unto him; and then to confi-

consider whether that be the true time of Birth yea or not, lest he be deceived either wholly in the Signe ascending, or by a fallacious and uncertaine houre mistake many degrees thereof, viz. either in having few or no degrees, or the latter part of any Signe ascending; by which errour no certaine or rationall judgement can be given, either of the Complexion, forme, constitution or fortune of the Native. The Ancients for solving this error and amending the time, have delivered some wayes and meanes unto posterity, whereby the supposed time of ones Nativity might be rectified and brought to its true and perfect time; whose Methods I will now deliver in the first place, and then declare what or which of them, I hold most fit for the Student, and ought to be followed. The first way then of rectifying a Nativity, and reducing it to that moment of time when first the Infant was seperated from his Mother, and received the breath or ayre of this world, was by the *Trutine* or Scrutiny of *Hermes* (one of the wisest of all mortall men, and as ancient as *Moyse*) and this way is farre more ancient then the *Animodar* of *Ptolomey*, allowed by *Ptolomey* himselfe in his 51. *Centiloquium* (if that be his) as I undoubtedly conceive it is; his words are, *What Signe the Moon is in at time of the birth, make that very Signe the ascendant at Conception; and what Signe the Moone is in when the Childe is conceived, make that Signe, or the opposite unto it the Signe ascending at the Birth, &c.* For *Hermes* was of this opinion, that the very degree of the same Signe wherein the ☽ was at the conception of the Childe, should be the true degree of the ascendant at the Birth. This manner of verification, though it is of great use and much experience, will not in many examples hold firme not to a degree two or three, all the use I ever have or could make of it, was, that when an uncertaine time was given me, or the time mistaken by an houre or two, it would helpe me to the Signe ascending, but rarely to the degree ascending or neer unto it; yet doe I know *Junctine* doth insist much upon it, and produces many examples verified by it, which did concurre with the Scheames of heaven corrected by Accidents; many Authors also had a good opinion of it as well as he, viz. *Schoner*, *Pontanus*, *Sir Christopher Heydon*, and others.

*The Correction of an estimate Scheame of Heaven by the
Trutine of Hermes.*

The year, day, and hour of the birth brought unto you, e-
re& your Figure, and rectifie the place of the ☽ to that hour,
and place her in the Figure.

Then take the distance of the ☽ from the Angle of the East,
or Horoscope, if she be under the earth, viz. either in the 1, 2,
3, 4, 5, 6. house; or if she be above the Earth, viz. in the 12,
11, 10, 9, 8, or 7. take her distance from the cuspe of the se-
venth or Angle of the West, subtracting the Signes and De-
grees of the Angles from the Signe and Degree of the ☽, by ad-
ding 12. whole Signes to the place of the ☽, if otherwite sub-
straction cannot be made. With this distance of the ☽ from
the Angle enter the Table subsequnt, called

A Table of the mansion of the Child in its mothers Wombe.

Signs	Degrees	The moon under the earth frō the ascen- dant.	The ☽ a- bove the earth frō the 7 th . house.	A Table of the moneths.		
				In a Common year.		Bissex till Year.
0 0		273	258	January.	31	31
0 12		274	259	February.	59	60
0 24		275	260	March.	90	91
1 6		276	261	April.	120	121
1 18		277	262	May.	151	152
2 0		278	263	June.	181	182
2 12		279	264	July.	212	213
2 24		280	265	August.	243	244
3 6		281	266	September.	273	274
3 18		282	267	October.	304	305
4 0		283	268	November.	334	335
4 12		284	269	December.	365	366
4 24		285	270			
5 6		286	271			
5 18		287	272			
6 0		288	273			

The use of these Tables and the practical part of them, is thus :

1 Consider whether the year of your Birth be Common or Bissextill.

2 Observe what day of the year, the day of birth is, entring with whole Moneths, adding thereunto the day of the Month wherein the birth is.

3 The number of the Mansion of the Childe in its Mothers wombe, is to be substracted from the day of the birth ; and if substraſtion cannot be made otherwayes, then adde the dayes of the whole year, viz. 365. or 366. to the day of the birth, and what remaines is the number of dayes wherein the conception was.

4 With which numbers so remaining enter the Table of Moneths, and you shall finde the Moneth and day of the Moneth.

5 Consider the place of the ☽ the day of Conception at noone time, which if the be not distant from the estimative Angle or ascendant of the Nativity above 13. degrees, the day found out is the day of Conception ; but if the is more remote, you may imagine either the good aspects of the fortunes put the Birth forward, or the untoward aspects of the infortunes retarded it.

In our Nativity the ☽ is in 1. 44. II, and under the earth, therefore I take the ascendant from her.

Place of the ☽ is 2 sig. 1 deg. 44.
unto which I adde the whole circle,

because substraſtion lfe cannot be

12	0	0
----	---	---

So the place of the ☽

14	1	44
----	---	----

The ascendant is after

09	6	37
----	---	----

Substraſted from the ☽, reſts 4 sig. 25 deg. 07.

I enter the Table of the Childs Mansion in his Mothers wombe under the title of Signs and Degrees, and seeke out the neereſt number unto mine, I finde 4. 24. and over againſt that on the right hand, under the title of the ☽ under the earth 285.
which

which intimate that our Native was in his Mothers wombe 285. dayes.

Next, I consider whether the yeer of this birth be Common or Bissextill, the yeer of his Birth is 1616. which divided by four and nothing remaining shews it a Bissextill yeer; if one had remained, it had been the first yeer after and a common yeer; if two, the second, &c. Then I looke in the Table of Months, what day of the yeer, the day of the Birth is: I finde the day is the 19. of *Septemb.* I looke in the Table of Moneths, and finde under the Bissextill yeer, that the number of dayes to the last of *August* 244 to which I adde 19. viz. the day of the birth, put together, they make

$$\begin{array}{r} 244 \\ 19 \\ \hline 263. \end{array}$$

So then the day of Birth is 263.

Number of dayes of the Childes Mansion 285.

Which are to be substracted from the day of the Birth, by adding one whole yeer unto 263. the yeer of the Birth being Bissextill, therefore I adde 366. dayes unto 263. not 365. being the dayes of a Common yeer. I conceive this a maine reason why many have erred a day or more, by not adding the full number of 366. dayes to the day of Birth when it happened in a Leap-yeer.

The day of the Birth and 366. added together make 629
from wch if I substract the number of the Childs Mansion 285
remains 344

With 344. I againe enter into the Table of Moneths, and finde the last day of *November* under the Common yeer to be 334. unto which if I doe adde 10. dayes more, they make 344. and bring me to the tenth day of *December* being Sunday 1615. the

☽ that day at noon in *Origanus*, being in 28. 13. 27, not above 8. degrees distant from the Ascendant of the Birth. If you then consider the diurnall motion of the ☽, you shall finde it 15. degrees 7. min. a most swift motion; and if you would know in how many houres she may in that tenth of *Decemb.* come to the 6. degr. of ♍, you shall finde by calculation, that the motion of the ☽ being 15. degr. &c. she will come to be in the first degree of ♍ that Sunday at night, much about one of the clocke. Whether that be not a fit time, &c. For begetting of Children,

Children, I leave to the judgment of, &c. This Nativity is precisely rectified by *Accidents*, both by those depending upon the Directions of *Medium Cali*, and of the ascendant to their respective Promittors.

Some have delivered a way to find out the hour of Conception, but I hold it a matter too nice fully at this time to be handled, nor give I any credit unto it: yet it's thus,

You must take the right ascension of the ☉ for the Noon of the day of Conception, deduced from ψ , in what Signe soever ☉ is: you must take the oblique ascension at the day of birth, of the ♃ under the elevation of the Pole where the Birth is; substraſt the ☉ his right ascension from the oblique of the ♃, what remains convert into time, and those houres shew the time of conception.

Or thus: Take the time from Noon in the Table of houſes, adhering to the 10. house, over against the degrees of the ☉ in the Signe he is in at the conception. Take the time from Noon over against the place of the ♃ in the birth under the Ascendant. Substraſt the houres corresponding to the place of the ☉ in the 10. house, from those answering the place of the ♃ in the ascendant, by adding 24. houres, if need be; what remaines, is supposed to be the time of the houre of Conception.

CHAP. XCIX.

Of the Rectification of a Nativity by Animodar.

MAny and those very learned, doe at this day use the correction of the estimative time of birth by this way of *Animodar*.

When you have erected your Scheame of heaven as neer as you can to the true estimative time, *Ptolomey* directs you to consider diligently the degree of the Signe wherein the last new Moone was before the Birth, or if it was a full Moon, the degree of that Signe wherein either of the lights that was above the earth was in. See what Planet in your Scheame hath

most dignities, *viz.* essentiall in that degree; and if the degrees he is in be neerer to the degrees of the cusp of the ascendant then to the cusp of the Mid-heaven, place so many degrees ascending as the Planet is in the Signe who rules the degree wherein either the new ☽ or full ☽ was; but if his degrees be neerer the Mid-heaven then the ascendant, make the degrees of the Mid-heaven the same his are, and so vary your former figure according to either of those Angles: but if it happen sometimes two Planets have equall dignities in the degree aforesaid, accept of him who is neerest in degrees to the Ascendant, &c. Though our Nativity was rectified by accidents, and so needs not this way of rectification, yet for illustration thereof we will examine whether the verification hereof by *Animador* will concur with what is verified by accidents; for the estimative time given me at first did not differ from the true and corrected above one degree in the ascendant, &c. Vpon the 15. of *Septemb.* 1616. being Sunday there was an ☽ of the ☽, or a full ☽ foure dayes before the birth, and it was about eleven of clock in the day time, the ☉ being in 2. degr. 32. min. of ♈, and then above the earth, therefore I examine what Planet hath most dignities in that degree: if you looke into the Table of Essentiall dignities page 104. you shall finde ♄ by reason of his exaltation and triplicity in the Signe and terme in that degree wherein the ☉ is, that he is principall ruler of that full ☽: if we examine the degree wherein he is in our Figure, we shall find him in 9 8, which being neerer to the degree Ascending then of Mid-heaven, the Ascendant by this correction ought to have been the ninth of ♏ and 2. min. but had we accepted of ♀ to have most dignities, as some would have done, you may then see a strange concurrence. I have onely delivered the way of this manner of emendation of the Horoscope by that Method which is called *Animador*, but neither the *Trutine of Hermes*, or this, are of so sure foundation, as that Correction which is performed by Accidents. But when we set Childrens Nativities before any accidents happen, we use this way and the other.

CHAP. C.

The Rectification of a Nativity by Accidents, and framing of an Astrologicall Speculum.

SOME give rules for the rectifying of a Nativity by the *Transits* of the Planets upon the principall *Hylegiacall* places of the Nativity; others by a figure of *Profections* directing therein the ascendant and Mid-heaven to their *Premittors*: were there any certainty or assurance in either of these wayes I would prescribe them; but as I could never finde any verity or probability in either of those two wayes in my practise, so doe I leave them to any who are desirous to practise them, and give directions to peruse *Origanus* page 380. and *John Schonar* who magnifies the latter of these wayes by the rectification of his owne Nativity, and *Pezelius* Page 226, &c. which Authors doe declare the practicall part thereof to those desire it, &c.

He that would rectifie a Nativity exactly, must performe it by such Accidents as have already happened to the Native, before you handle his Nativity; and to that purpose he must collect in readinesse so many as possibly he can procure, and those eminent ones, together with the certaine time, *viz.* the yeer and month, and if possible the day when they happened, but the moneth and yeer will well serve, if no neerer time can be obtained; for sometimes we are inforced to accept of the yeer without the moneth. The quality of those accidents ought to be either such misfortunes, sicknesses, or casualties as have happened to the body; and these are to be expected from the Ascendants occurse, progression, or meeting with Malevolent *Promittors*; wherein you must consider the ascendant being the place from whence we begin our worke, is called in this worke the *Significator*, as signifying such or such an accident or sickness shall chance unto the Native, the Planet directed unto either by body or aspect, is called the *Promitor*, and he shewes the greatnesse and quality of the accident or sickness, or promises to performe what the *Significator* de-

clared was to come, &c. The *Medium Cæli* is another Significator, and we direct him to his severall Promittors for honour, Preferment, Marriage, &c. and verily a Nativity cannot well be rectified but by Accidents belonging to the one or both those Angles. The ☉ in every Nativity is a principall signicator, so is the ♃ and ♀, yet a sufficient rectification from these cannot be had: these five are called the *Hylegiacall* or principall places of the Nativity; by direction whereof most of the affaires and contingencies belonging to every man or woman in a naturall course of life are found out, both in quality What, and in measure of time When.

The best Method I doe know, and which I have practised my selfe, is, first upon the estimative time to draw a *Speculum*, and therein to place the Planets and Cuspes of the houses according to the estimative time, having care to rectifie the place of the ♃ to your said estimated time: frame your *Speculum* as followeth; and let it consist of so many lines as you see.

An Astro-

An Astrologickall Speculum of our NATIVITY.

	30	60	90	120	150	180	210	240	270	300	330
Dr. Min.	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒
0 54	♈ Δ	♉ □	♊ ♀ *	♋ ♂	♌ ♀	♍ ♀	♎ ♀	♏ ♀	♐ ♀	♑ ♀	♒ ♀
1 44	*		♊		*	♋	♌		♐		♒
2											
3 34	♈		♊	♋	*		♎	*	♑	♒	
4											
5 50						♍					♒
6 37 54	♈ ♈		♊ Δ	♋ □ Do. 7	*	*	♎ ♀	*	♑	♒ Δ	
7	♈ ♀			♋ ♀	♌ ♀		♎ ♀	♏ ♀	♐ ♀	♑ ♀	♒ ♀
8 5			♋ ♀	♌ ♀		♍ ♀			An ♀		
9 2		♈ ♀		*	♋	♌	♎	♏	♐	♑	♒
10	10	40	70	100	130	160	190	220	250	280	310 340
11											
12							♎ ♀				
13			Do. 6						Do. 12	♐ ♀	♑ ♀
14 39		Do. 4		♋ ♀	♌ ♀	♍ ♀		M.C.			
15	♈ ♀		♋ ♀					♎ ♀	♏ ♀		♒ ♀
16		♋ ♀									
17											
18 34	Do. 3						Do. 9				
19						♋ ♀					
20 58	20	50	80	110	An 140 ♀	170	200	230	♋ ♀	♌ ♀	♍ ♀
21 55	Δ		♈	♋ ♀	Δ	♋	*		♎		♏
22	♈		♋ ♀					♎ ♀			
23 6 29		♋ ♀			Do. 8	An 140 ♀				Do. 2	*
24											
25						♋ ♀	♌ ♀				
26 26			♋ ♀		♋ ♀	♌ ♀			♎ ♀	♏ ♀	An ♀
27	♈ ♀	♋ ♀									♋ ♀
28 16				♋ ♀				♎ ♀		♏ ♀	
29 6		An ♀						♋ ♀			
30		Do. 5						Do. 11			
	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒

Having framed your *Speculum*, you must place the characters of the twelve Signs in order as you see already done in the first or upper line of your work : the first column on the left hand where you find Deg. and Min. are the severall degrees belonging to the Signes and houses, where you find a second number, it notes minutes adhering to the degrees.

First, you must in every Signe, place the Termes of every Planet in their proper degrees, as you find them in *Pag.* 104. as under γ over against 0. 54. you find ι ψ , it tels you the Termes of ψ begin with no minutes of γ , the 54. minuets do adhere to σ , as by and by shall be declared : then under γ over against the seventh degree of γ ; you find ι φ , which tels you, that the Termes of φ begin in the seventh degree of γ : over against the fifteenth of γ you find ι ϑ , which signifies the Termes of ϑ begin there : over against the 22. of γ , you find ι σ , viz. σ his Termis begins at the 22. of γ : over against the 27 of γ , you find ι η , viz. η his dominion in Terme begins at the 27. of γ , and continues to the end of the Signe. You must understand, that in what degree one Planet begins his Terme, there the former leaves his power, and the other continues his vertue untill the next succeeds. And here I must observe and give you notice of a vulgar Errour committed by all or most of the *Astrologians*, either late living, or at present now alive ; that is, in directing a *Significator* to the Termes of any Planet, they mistook commonly one degree, as for example, had they been to have directed the \odot , who in our Nativity is in 6. 37. \simeq , to the Termes of ψ , they did usually in \simeq place ψ in the eleventh degree thereof, whereas he hath no Terme in \simeq untill he come to the twelfth degree thereof ; for the first six degrees of \simeq , are fully belonging to η , from the end of six, or the seventh, eighth, ninth, tenth, eleventh degree of \simeq are the Termes of ϑ , and then ψ enters, viz. at the twelfth degree.

Having placed the Planets in Signe and degree in your *Speculum*, you must know how, and to what parts and degrees of every Signe they cast any aspect, both forward and backward, or direct and converse, or according to the succession of Signs, or contronary unto it : as for example ; in our Figure you find

find \hbar to be in the ninth degree and two minutes of ϑ , I find ϑ on the head of the third column, and therefore I place \hbar in ϑ , on the left hand under the title of Signe and degree, you find 9. and 2. viz. \hbar is in nine degrees and two minutes of ϑ . I would know whither \hbar casts his \ast sinister, by adding sixty degrees to the ninth of ϑ , or in the third Signe from his place you find \ast in the ninth of \mathfrak{S} , his \square falls in the ninth of \mathfrak{Q} , his \triangle in nine degrees of \mathfrak{M} his ρ in nine of \mathfrak{M} , his dexter \ast againe falls in the ninth degr. and two min. of \mathfrak{K} , his \square dexter in the ninth degr. and two min of \mathfrak{W} , his \triangle dexter, or \triangle contrary to the succession of Signes, in the ninth degr. and two min. of \mathfrak{V} : and as you have done with the aspects belonging to \hbar , so must you doe with ψ ρ \odot φ ϑ and \mathfrak{D} , but neither \otimes \mathfrak{Q} or \mathfrak{V} do emit any radiation, &c. & whereas you find in the Directions of this Nativity, the *Semifextill*, *Semiquintil*, *Semiquadrate*, *Quintill*, *Sesquiquintill*, *Byquintill* and *Sesquiquadrate*, mentioned but not placed in the *Speculum*; you must know, the smalnesse of one side of paper would not contain a *Speculum* of that largesse wherein I could have inserted their characters; but because in Directions there will be frequent use of knowing how to put them in amongst other aspects, you must doe thus; frame for your private use a very large *Speculum*, wherein make good great square columns, and therein you may place the characters of the new and old aspects as occasion serves, and afterwards you may draw them into what forme you will: how to performe and goe on with the work, is readily thus; you may see in the upper part of the *Speculum*, over ϑ 30. over Π 60. over \mathfrak{S} 90. &c. over against the tenth line of the *Speculum*, you find under γ 10. under ϑ 40. under Π 70. &c. so against the twentieth degree of γ , and under γ , you find 20. on the right hand under ϑ 50. under Π 80. under \mathfrak{S} 110. the application whereof now followes.

The number of degrees contained in these new aspects, though I have mentioned in *Pag.* 32. yet did I not there insert their usuall characters; they now follow.

Semifextill

<i>Semifextil</i> consists of degrees	30	character	Υ.
<i>Semiquintil</i>	36		♌
<i>Semiquadrate</i>	45		♍
<i>Quintil</i>	72		♎
<i>Sesquiquintil</i>	108		♏
<i>Sesquiquadrate</i>	135		♐
<i>Byquintil</i>	144		♑

Admit I would know by the Figure in the former *Speculum* to what part of the Zodiack the ♃ casteth her sinister and dexter new aspects, the place of the ♃ is as you see in 1. degr. and 44. min. of ♊, or she is in longitude from the first poynt of ♈ 61. degr. and 44. min. you may see over the Signe ♊ 60. one degr. more and 44. min. makes the number preceding: the ♃ her sinister new aspects, or according to the succession of Signs fals thus: the longitude of the ♃ is the first place.

Longitude of the ♃ 61 44

30

The number of degrees of the *Semifextil* added to her longitude, produce 91 44 Which you see fall in the first degree and 44. min. of ♋: againe, all the rest are performed by a continuall addition of the number of degrees the aspect contains unto the ♃.

Longitude of ♃	61 44	}	97 44	Longitude of ♃	61 44	}	106 44
<i>Semiquintil</i>	36			<i>Semiquadrate</i>	45		
Longitude of ♃	61 44	}	133 44	Longitude of ♃	61 44	}	169 44
<i>Quintil</i>	72			<i>Sesquiquintil</i>	108		
Longitude of ♃	61 44	}	196 44	Longitude of ♃	61 44	}	105 44
<i>Sesquiquadrate</i>	135			<i>Biquintil</i>	144		

So then you see that the new aspects belonging to the ♃ doe fall in these degrees of the Zodiack according to succession of the Signes, viz.

The *Semifextil* in 1. 44. ♋.

Her *Semiquintil* being in 97. 44. fals to be in 7. degr. and 44. min. of ♋.

Her *Semiquadrate* being in 106. 44. is in 16. 44' of ♋.

Her.

Her Quintil sinister being in 133. 44. fals to be in 30. degr. and 44. of the Signe ♏.

Her Sesquiquintil in 169. 44. fals in the 19. and 44. of ♊ in the Termes of ♊, as you may easily see by the *Speculum*.

Her Sesquiquadrate in 196. 44. fals in 16. 44. of ♋.

Her Biquintil 205. 44. fals in 25. 44. of ♌.

Having finished her sinister aspects, I shall acquaint you how to performe her dexter new aspects, or those which she hath in the Ecliptick, against the succession of Signes.

This work is done by subtracting the number of every aspect from the longitude of the ☽, by adding 360. to the place of the ☽, if otherwayes subtraction cannot be made, I shall give an example or two, and then leave it to the ingenuity of every Artist.

Longitude ☽	61. 44.	
from whence I subtract the		
Semisextil, viz.	30. rests 31. 44.	which tels you
the dexter Semisextil of the ☽		is to be placed in the 1. degr. 44.
min. of ♍.		
Longitude of the ☽	61. 44.	rests 25. 44. which poynt out
Semiquintil subtracted	36.	5 25. 44. ♎.
Longitude of the ☽	61. 44.	rests 16. 44. this aspect fals
Semiquadrate	45.	5 in 16. 44. of ♏.
Longitude of the ☽	61. 44.	but the aspect being more in
quintil to be subtracted	72.	5 number then the place of the
		☽, I adde
		360.
		61. 44.
		So then the place of ☽ is 421. 44.
		From whence I subduct
		72.
		then rests
		349. 44.

If you enter the *Speculum* with 349. 44. they lead you to the 19. and 44. min. of ♎, where you are to place the character ♀.

Longitude of the ☽ 421. 44.

Sesquiquintil 108. which subducted, rests 313. 44. which you may find to poynt out the 13. 44. of ♏.

Longitude of the ☽ 421. 44.

Sesquiquadrate 135. subtracted, rests 286. 44. which point out the 16. degr. and 44. min. of ♏.

T t t

Longi-

Longitude of the ☽ 421. 44.

Byquintil 144 subtracted rests 277. 44. falling
in 7. 44. of ♍.

The same method I have prescribed in these new aspects for the ☽, you must observe in the other six Planets, remembering that by a continuall addition of the aspect to the place of the Planet, you come to the point of Heaven where the sinister aspects falls; and if it be so, that by your addition you have more degrees then 360. as it will fall out to any Planet that is in ♌ ♍ ♎ or ♏, cast away 360. and enter your *Speculum* with the remainder, and where your number falls, in that degree you must place the character of the aspect. I have bin something more tedious herein, to make all things plaine, because when I was first a Student herein, having no Master, these things were difficult unto me; but now for the rectification of a Scheme by Accident, you must doe thus; note the accidents in order thus.

Viz. Aged two yeers five moneths, small Pocks or Measels, &c.

Aged five yeers, three, four or five moneths, such or such a Sicknesse, &c. such or such a Casualty, &c. its quality is especially to be considered.

Diseases and Hurts to the body are usually signified by the ascendant directed to his *Promissors*.

Preferment to Office, Command, &c. or Marriage, &c. you must require from the mid-heaven, directed to *Promissors*.

The Merchant whose Nativity I handle, for rectification of our preceding Scheme, gave me these Accidents and no other, *viz.*

		yeers.	months
1. Came to a Master of quality,	aged	16	7
2. A journey beyond-sea of great concernment,	aged	20	4
3. Sick of a burning Fever,	aged	20	10
4. Another Fever, and much Melancholly and Scurvy.	} aged	24	11

Other materiall accidents he could not remember, his first accident happening in the seventeenth yeer of his age, being a preferment by his comming to a Master, I required from
the

the direction of the *medium-cæli* to some *Promittor*, I enter the *Speculum*, and find *medium-cæli*, viz. the mid-heaven in 14. 39. m., I run down the column, and first I find mid-heaven to *Promittors* as followeth.

The mid heaven its Right ascension		222	10	Medium-cæ- li to Promi- tors.
14 39 m		right ascen. ark of direct.		
To the Terms of	♀ 15 0	222	31 00	21
To the Terms of	♀ 22 0	229	35 07	45
To the Terms of	♂ 26 0	235	44 13	34
To the Contrantiscion of			14	43
♂ without latitude	29 6	236	53 14	43
To the eleventh house	30 0	237	48 15	38
To the Terms of ♃, ♄	0 0	237	48 15	38
To Δ of ♂	0 54	238	45 16	35

Substra& the right ascension of Mid-heaven from the right ascension of the *Promittor*, what remains is the *Ark of direction*.

Right ascension of the Terms of ♀ 229 35

Right ascension of Mid heaven 222 10

7 25

So the Native being seven yeers and five moneths old, the Mid heaven came to the Terms of *Mercury*.

I considered which of these *Promittors* had any thing to doe in the Magittery, Profession or Preferment of the Native.

I find ♂ to be Lord of the tenth house, and therefore I consider whether the Mid-heaven come not to some favourable aspect of his about that time, viz. about sixteen yeers and seven moneths of his age.

In the first place I consider, that the mid-heaven hath no direction benevolent unto ♂ untill it make progression into, or enter ♄, and there in 54. min. of ♄, the mid-heaven meets with the Δ of ♂ in the Terms of ♃, a good Planet: from hence I concluded, it was possible he might, upon that Direction, come to his Master; I therefore entred the Table of Right ascensions with the first degree of ♄, and under the Signe of ♄ over against the first degree, I find the right ascension thereof to be 238. 51. but ♂ being not fully one degree in the Signe, I must take a just proportion betwixt the right ascension ad-

hering to 00. degr. of σ , and what belongs to the first, thus,
 the next greater adhering to the first degr. of σ 238 51
 to the next lesser, viz. 00. σ 237 48
 difference 1 3

So then I say, if one degr. or 60. min. give 63. what 54. m.
 adhering to the place of σ : the work stands thus, 60 63 54

I multiply the middle number 63. by 54. the last, and divide
 what comes thereof by 60. what is got thereby, I adde to the
 lesser right ascension. 60 63 54

$$\begin{array}{r} 54 \\ \times 63 \\ \hline 252 \\ 315 \\ \hline 3402 \\ 60 \end{array} \quad (57'$$

So here is 57. m. to be added
 to the lesser right ascension, viz. 237 48

$$\begin{array}{r} 57 \\ \hline 238 \quad 45 \end{array}$$

So then the right ascension belonging to σ is 238 45
 From which I must substract the right ascension of the Mid-
 heaven. Right ascension of the Δ of σ 238 45

Right ascension of Mid-heaven 222 10

Rems 016 35

Here resteth 16. degr. and 35. min. difference between the
 Mid-heaven, being *Significator* in this work, and the Δ of σ ,
 which is *Premittor*; if you allow for every degree one year, and
 and for every minute six dayes; you shall find, that sixteen de-
 grees and 35. minutes in the measure of time, doe give sixteen
 yeers and seven moneths, about which time he came to his
 Master. You must know, the mid heaven is alwayes directed
 by the right ascensions to his *Premittors*; but if the \odot or any
 Planet be removed but one degree from the very cusp, either
 within or without the house, then you must take his circle of
 Position, and direct him by the oblique ascensions or descen-
 tions belonging to that Elevation, &c. this measure of time is
 that which the *Anciens* did use, viz. in giving for every degree
 of the *Aequator* one year, and for every five min. one moneth,
 and this is best for a Learner, there are two measures of time
 besides

besides this now in use; one much used by those that honour *Maginus*, the other more frequently by such as honor the learned *Naibod*; I will deliver them both in this Treatise ere I conclude, &c.

But to follow our purpose, if you direct the mid-heaven to the * of the ☉ and of ♀, you shall find, the mid-heaven came to the * of the ☉ in the 23. year currant of his age, and to the * of ♀ the latter end of his 23. and beginning of his 24. year. I enquired of the Native, whether these yeers were not very succesfull unto him, or he in great esteem, or whether he lived not very gallatly, according to the quality of the employment he was in: He did acknowledge it, that he was then more then formerly employed, and with greater esteem and successe.

Finding these accidents derived from the mid-heaven to *Pro-mittors*, to jump so well with the Directions which are proper for the like, I well hoped I was not farre wide: I therefore addressed my selfe to see if any of the sicknesses he had undergone would concurre with apt and fit Directions neer to that time wherein he was ill; that so I might observe the true degree of the ascendant, I looked in the *Speculum* for the ascendant, which I found to be in 6. degr. and 37. min of ♍.

I found the Progresse of the ascendant thus :

Ascendant	♍	6	37	Oblique	Ark of	Term.	Mon.	Days.
To the Terms of ♀	7	0		Ascentiōs.	Directiō			
Antiscion ♀	8	5	313	34	1	24	1	4
Δ ♀	9	2	314	29	2	19	2	3
Terms of ♀	13	0	318	10	6	0	6	0
Terms of ♂	20	0	324	5	11	55	11	11
Terms of ♀	26	0	328	38	16	28	16	5
Contrantiscion ♀	28	16	330	14	18	4	18	0
<hr/>								
Terms of ♀	00	0	331	26	19	16	19	3
♂ ♂	00	54	332	2	19	52	19	10

I was desirous to see if the ascendant came to the ♂ of ♂ about that time he had so great a burning Feaver; for the Significator being in an ayery Signe, shewes blood corrupted, and

♂ in a fiery Signe shewes inflammation and violent burning Feavers.

You must now look for the oblique ascension of ♂, in regard you direct the ascendant, which you shall find under the elevation of the Pole where the Native was borne, which was 53 °.

If you look into the Table of oblique ascensions for 53. degrees of latitude under the Sign ♊, where this ♂ falls, against 00 00 degr. of ♊, you shall find the oblique ascension to be 331 26. So that is the next lesser.

The next greater belonging to one degr. of ♊ is 332 6.

Oblique ascension to one of ♊	332	6
to 00. of ♊	331	26
Difference	00	40

If 60. give 40. what 54. adhering to ♂.

I multiply 40. by 54. & divide what comes thereof by 200
 60. what remains, I add ever to the lesser oblique or right ascension, but now to the oblique ascension.

Rems 36. to be added to 331 26

36

332 02

So then the true oblique ascension of the ♂ of ♂ without latitude, is 332 2. from which I subtract the oblique ascension of the ascendant.

Oblique ascension of ♂ of ♂ 332 02

Oblique ascension of the ascendant 312 10

19 52

Here remains 19. deg. and 52. min. allowing for every degree, one year, and for every minute six dayes, it makes the ascendant, who is the Significator, come to the ♂ of ♂ in the twentieth year of his age currant, or being compleat nineteen and ten moneths and ten dayes; neer upon which time he had a most violent burning Feaver, and much opposition and controversy with such as he had commerce withall, was robbed of some things, and in danger of losing more, and was also in danger of fire, for ♂ is in ♎. So that by these directions, I

conceive

conceive the Horoscope sufficiently rectified: and you may further see, that the ascendant at the same time came to the Δ of D , which being a benevolent direction, did much extenuate the malignity of M by Medicine.

The generall rule to be observed is this, that having framed your *Speculum* according to the estimate time, and put in order your accidents, you run down with your eye carefully the column where the ascendant is placed, and observe whether in such a compasse of time it might come to such an aspect or body of a *Promittor*, as may signifie the accident or accidents you have given: in the first place take the *Promittor*, viz. the Planet who denotes the quality of the accident, his oblique ascension, and subtract so many degrees as you have years from his oblique ascension, for every moneth five minutes, what remaines is the true oblique ascension of the *Horoscope*; see what degree of the Ecliptick answer unto it, and work for minutes by proportion, and those degrees and minutes shall ascend in the East angle, ever observing to take the oblique ascension of the *Horoscope* under the elevation of the *Pole* where the Native was borne: and you must goe backward or forward in your *Speculum* as you think good, untill you have made your accident and direction agree in measure of time; do the same in the mid-heaven by the right ascensions.

CHAP. CI.

To erect a Scheame of heaven by the Tables of
REGIOMONTANUS.

Our Native was borne under the elevation of 53. degrees, upon *Thursday* the 19. of *September* 1616. 2. hours, 24. min. 25. seconds P. M.

First, I fit the place of the \odot to that hour, by reducing his motion to the elevation where the Native was borne, which is by allowing the time in the *Ephemeris* of *Origanus* limited, viz. 1. ho. and 7. min.

The place of the \odot to the time given is \odot 6 37 \approx
I look

I look in the Table of right ascensions, and over against the 6. degr. of α , I find under the Signe α 185 30. and these answer to the 6. degr. of α ; but having 37. min. belonging to the place of the \odot , I must take the difference of the next greater Ark, and then work by proportion.

$$\begin{array}{r} \text{Right ascension to the 7. of } \alpha \text{ is } 186 \quad 25 \\ \text{Right ascension to the 6. of } \alpha \text{ is } 185 \quad 30 \\ \hline \text{The difference is } 00 \quad 55 \end{array}$$

If 60. give 55. what 37. min. adhering to \odot .

$$\begin{array}{r} 37. \\ 385 \\ 165 \\ \hline 2 \quad 5 \\ 203 \quad 5 \\ 66 \quad 33 \end{array}$$

to be added to the right ascension
belonging to the 6. degr. of α

$$185 \quad 30$$

$$\begin{array}{r} \text{The right ascension of the } \odot \text{ is } 186 \quad 33 \\ \hline 186 \quad 03 \end{array}$$

The right ascension of the time is thus :

$$\begin{array}{r} \text{For two hours } 30^{\text{deg}} \quad 00 \\ \text{For 24. min. of an hour } 06 \quad 0 \\ \text{30 seconds of an hour give } 00 \quad 7 \text{ of the } \textit{æqua-} \\ \hline 36 \quad 7 \text{ } \textit{tor, as you} \end{array}$$

may see in the canon of converting the degrees of the *Æquator* into hours.

$$\begin{array}{r} \text{The } \odot \text{ his right ascension is } 186 \quad 3 \\ \text{The right ascension of the time is } 036 \quad 7 \\ \hline 222 \quad 10 \end{array}$$

So then 222. degr. 10. min. is the right ascension of the mid-heaven; and if you look for that number amongst the right ascensions. you shall find the neereft number to it to be 222 31. but this is more then my number, I therefore take the next lesser arke belonging to the 14. degr. of \mathfrak{m} , and work by proportion.

Right

Right ascension to 15. of \mathfrak{M} 222 31

Right ascension to 14. of \mathfrak{M} 221 31

90 60

Right ascension of mid-heaven 222 102 If 60. give 60. what

Right ascension of 14. \mathfrak{M} 221 315 39.

39

They give 39. min. which are to be added to the 14. degr. of \mathfrak{M} , and then the cusp of the mid heaven is 14. degr. 39. min. of \mathfrak{M} : according unto which you must frame all your other houses: thus by a continuall addition of 30 degrees to the right ascension of the mid-heaven, and then entring the Table of oblique ascensions belonging to every house, you shall find out what degrees and minutes doth answer to the degrees of the *Æquator*, and thereby the degrees of the *Ecliptick* belonging to the cusp of every house.

If you enter *Regiomontanus*, pag. 175. he acquaints you what the severall circles of Position, or elevation of every Pole is, for the eleventh, twelfth, second and third house, let the Native be born under any elevation on the North side the *Æquinoctiall*.

I acquainted you our Native was borne where the Pole was elevated 53. degr. look in the fourth column in pag. 175. of *Regiomontanus* for 53. viz. the Pole where the Birth is, over against is on the right hand, under the title of the same number of the eleventh and third house, you find 33 34. intimating that the Pole of position belonging to the eleventh and third house (for they have all one) is 33. degr. and 34. min. because 34. min. is above 30. in our example, I take the Pole of 34. degr. the cusps of the eleventh and third house, admitting of a greater difference; he that would work them exactly, may work them by proportion, as *Regiomontanus* teacheth. Over against 53. in the third column on the right hand, is 48 59. over the head of that the title is the Polar number of the twelfth and second houses, the opposite Signes and degrees in the same elevations, make the opposite houses.

Right ascension of mid-heaven 222 10

30

Oblique ascension of the cusp of the 11. 252 10 under the Pole

30 of 34.

V V V

Oblique

Oblique ascension of the cusp of the 12. $282^{\circ} 10'$ Pole of that house is 49° .
 Oblique ascension of the ascendant $312^{\circ} 10'$ Latitude of the place 53°
 Oblique ascension of the cusp of the 2^d $342^{\circ} 10'$ Latitude 49°
 Oblique ascension of the cusp of the 3^d $12^{\circ} 10'$ Elevation of the Pole 34° .

For the cusp of the eleventh house, Obl. ascension $252^{\circ} 10'$ Lat. 34° . if you enter with your Oblique ascension in the lat. of 34° . you find over against $252^{\circ} 10'$ $30'$ degr. of m , or $00^{\circ} 30'$, and that is the cusp of the eleventh without further operation.

Cusp of the twelfth, Obl. ascension $282^{\circ} 10'$ Lat. 49° .

Obl. ascension to 15° $282^{\circ} 25'$ Ob. asc. of the 12 $Do.$ $282^{\circ} 10'$
 to 14° $281^{\circ} 9'$ Ob. asc. to the 14. $281^{\circ} 9'$
 difference $1^{\circ} 16'$ difference $1^{\circ} 1'$

If 1° degr. and $16'$ min. give $60'$ min. what $61'$.

Or if $76'$ min. give $60'$ what $61'$.

$\frac{61}{60}$. \S 3660 divided by 76 . rests 49
 360 . $\} \text{ min. almost to be added to}$
 the 14° degr. of m ; then the cusp is $14^{\circ} 49'$.

For the cusp of the first house under the elevation of 53° . the Oblique ascension is $312^{\circ} 10'$

Oblique ascension to 7° of w $312^{\circ} 30'$
 To 6° of w $311^{\circ} 31'$
 difference $00^{\circ} 59'$

Oblique ascension of the ascendant $312^{\circ} 10'$
 $311^{\circ} 31'$
 $00^{\circ} 39'$

If $59^{\circ} 60'$ $39'$
 $39'$

So here are $37'$ min. to be added to the sixth degr. of w , and then the true cusp of the *Horoscope* is $6^{\circ} 37' \text{w}$.

If you add to the oblique ascension of the ascendant $30'$ degr. more, $\frac{312}{30} 10'$ the oblique ascension of the cusp of the second house will be $342^{\circ} 10'$: unto which degrees of the *Æquator* under the Pole of 49° . you shall find by a just operation, the 23° deg. and $30'$ m. of m to belong. If

If I adde to 342 10 they produce 372 10. from which I subtract the whole Circle, viz. 360. then rests 12 10. with which I enter into the Table of oblique ascensions for 34 deg. viz. the same for the eleventh house, and you shall find by a just proportion, 18. degr. and 34. min. of the Signe Υ to be the cusp of the third house; thus have you the right ascension of the mid-heaven, and the oblique ascension of the eleventh, twelfth, first, second, third houses.

Cusp of the tenth house	14 39 M	Right ascension of mid heaven	222 10
Cusp of the eleventh	30 00 M	Oblique ascension thereof	252 10
Cusp of the twelfth	14 49 κ	Oblique ascension	282 10
Cusp of the ascendant	06 37 ν	Oblique ascension	312 10
Cusp of the second	23 30 \equiv	Oblique ascension	342 10
Cusp of the third	18 34 Υ	Oblique ascension	12 10

Having erected your Scheme of Heaven and fitted the cusps of the Houses, you must then take the diurnall motion of every Planet, and reduce them to the time of birth; then place them in the Figure, with \odot \oslash and ϑ , having care of allowing every Planet that motion which is required for reduction of them to the elevation of the Pole or latitude where the Birth is: The time of our Native's birth is two hours, twenty four min. twenty five seconds; to this I adde one hour and seven min. which *Origanus* gives for reduction of his *Ephemeris* to London, and so take the motion of the Planets for three hours thirty one min. and this will serve very well without further trouble, or any sensible error; the place of the Birth being more east then London, so that though the time of Birth be two hours, twenty four min. twenty five seconds, yet you must take the motion of the Planets for three hours and thirty one min.

There are some doe equate the time by adding or subtracting to the time of the Birth, what proportion is assigned to the degree of the Signe where the \odot is; whereof you may read *Origanus*, pag. 100. &c. though most of our late and ablest practitioners used it very little, as Master Breden, and Master Allen.

CHAP. CII.

*Of things considerable before judgement be given
upon a NATIVITY.*

IN the first place having rectified your Nativity by Accidents, which alone of all other wayes is most certaine; in the next place you must carefully take the fortitudes and debilities of all the Planets and ☉, and observe in what houses and parts of heaven they are posited, where and to which parts of the Zodiack they strongly extend and project their naturall influences, or where againe they operate more weakly and remissly. For as oft as we pronounce or judge any thing of the conditions, Life, Preferment, Marriage, Estate, Travell of the Native, we ought very well to understand and be perfect in discovering the strength or imbecility of the *Significator* or Promittor thereof, and his or their mutuall correspondency and configuration with other Planets, his abilities either to effect or performe what is promised by him yea or not, which cannot well be predicted, unlesse we well understand his nature, posture in the heavens; his motion, fortitude, and that configuration he hath with good or evill Planets, or whether that aspect promising the matter expected be of good or evill influence; when you have examined the strength of the Planets, do in the like nature for ☉, observing also where and in what part of the figure and how neer the Planets the *Antiscions* and *Contrantiscions* of all the Planets doe fall, how neer to any of cuspes of the houses, or to the degrees of any of the Planets, the fixed Starres of the first or second Magnitude, of which the Astrologians doe make any use of generally are, and herein of those remarkable ones, that have small Latitude from the Ecliptick. Consider also the nature of those fixed Stars whether they are of the same condition with the Planet they are neer unto, yea or no; for if of the same condition or influence, they add vigour to the *Significator*, or point of heaven where they are so posited.

CHAR

CHAP. CIII.

Of the space of Life, or whether the Native is like to live long, or not.

BEfore you proceed to any particular Direction of the five *Hylegiacall* places, you ought generally to consider the strength of the Posture of heaven, and therein whether the degree ascending, the Lord of the Geniture, the ☉ or ☿, or the light of the time are extreainly afflicted, &c. for those argue no long life: it were therefore in vaine to frame long Directions upon that Nativity.

However, that which is principally considerable, and ought if possible to be obtained, is, judiciously to examine the Nativities of the Parents of the Childe, and whether the *Significators* of Children in them are strong yea or not; for as the goodnesse of fruit depends upon the temperament of the root, so also Children, whose Parents have unfortunate *Significators*, doe dye upon a small sicknesse, &c. but sith they are not usually attainable, you may proceed according to the Method following:

First, consider the degree ascending, which most properly hath signification of Life, whether it be fortunate or not; its then fortunate when in the termes or signe, or in the * or Δ of a benevolent Planet; and so on the contrary unfortunate, when either locally an infortune viciates the degree ascending, or by his ☐ or ☿ aspect; or when many violent fixed Starres of the nature of the Lord of the eight, doe arise with the degree ascending, or are with or neer the *Luminary* of the time. If according to these rules you finde the Ascendant fortunate, the Childe may live past his infancy; but if afflicted, he hardly escapes his very infancy.

Secondly, the Lord of the ascendant is to be considered, for if he be Essentially strong, free from Combustion, Retrogradation and affliction, swift in motion, not afflicted by the unhappy aspects of those Planets who are either naturally unfortunate, or accidentally by position, viz. if they be not impeded by the Lords of the eighth, twelfth, fourth or sixth houses, it

argues, the Child or Native may live long : usually the Lord of the ascendant Combust, or the degree ascending afflicted, argues short life, so saith Jo. Schoner.

Thirdly, have speciall regard to the ☉ and ☽, especially of the ☉, if the Birth be by day ; or of the ☽, if it be by night : for if either of these be strong and well dignified, or in a good house, and in a favourable aspect of either of the *Fortunes*, it's an argument the Native may long live : if otherwise, they deny long life : for it's generally observed, that when the ☉ and ☽ are partilly in ☿ with the *Infortunes*, that then they are very unfortunate : nor for the most part doe those who are born either upon the very Change or full ☽ live long or continue healthfull : for they who are borne upon the full ☽, dye by excessse, or too great abundance of moisture : they in the change of the ☽, for want of humidity, or by reason of too much drincesse : yet the weakest bodies, most small and most sickly, are usually brought forth upon the change of the ☽. However, the *Ancients* doe say, that if the *Luminaries* are in partill ☿ or ♀, even to a minute, and a *Fortune*, viz. ♃ or ♄ in the ascendant, that then it's not only an argument the Child shall live, but also be active, full of mettle, as we say, and wondrous successfull in the actions and affaires of his life, but however he shall not attaine to old age : If instead of a *Fortune* his position in the ascendant you find an *Infortune* posited therein, judge death, or no long life to that Native.

If both the Lights or one of them, especially that of the time, be afflicted in any angle by the malignant aspect of an *Infortune* (wherein you must observe, that the ☉ is most afflicted by his being in ☿ with ☿, the ☽ by her ☿ with ♄ ; but the ☉ is more afflicted by ♄ in his ♀ and the ☽ by ♀ of ☿ ;) if together, I say, with the affliction of either of the Lights, the Lord of the ascendant be Combust, or dangerouly any otherwayes afflicted, without doubt the Child then borne will not live long, &c.

Many Planets in the sixth, eighth, or twelfth, the Lord of the ascendant not beholding them or the *Luminaries* or *Horoscope* with any good aspect, the Native will live but a while.

The ☿ of many Planets in the ascendant, or either of the
Infortunes

Infortunes in the ascendant, the ☉ and ☽ in cadent houses, ♄ and ☿ in the first and seventh in ♈, ♄ being then in the first, these argue short life.

All the Planets under the earth, and neither ☉ or ☽, or Lord of the ascendant essentially dignified, or in good aspect with ♄ or ☿, or the Lord of the ascendant going to ☿ of the Lord of the eighth, with other ill testimonies considerable, doe argue short life.

☉ or ☽ in the same degree with ☿ or ♄ in the fourth house, doe denote but a short life : where you must note, that ☿ hath more power in destroying life when he is in ♈, and the Nativity diurnall, and he above the earth ; ♄ hath the same prerogative when he is in ♏, in nocturnal genitures, and above the earth.

Some affirme those are stil borne where the ☽ is in ☿ with ☿ in the ascendant, or with ♄ unfortunately placed in the eighth house at time of Birth.

They live not long, where ♄ ☿ and ☽ are in ☿, or where the ascending degree is afflicted, and ☿ located in the eighth.

The ☽ in the 4th house in ♎ or ♏ of ♄ or ☿, usually the Mother hath difficult labour, and the Child lives not long.

If the Luminaries separate from a Fortune, and apply to a malevolent Planet, the Child shall then be in great danger of death, at what time that Luminary, by a just measure of time, comes either to the body, or hath occurse to that unbappy aspect, wherein you must carefully observe all your Significators, and not pronounce death rashly. If the ☽ be besieged betwixt the bodidies of ☿ and ☉, it argues a short life.

CHAP. CIV.

*Of the Prorogator of Life, called Hylech, or Hyleg, or Apheta :
and of the killing or interficient Planet*

THe word is Chaldean, and it signifies no more, then either *What Hyleg* that Planet or place of Heaven, which being directed by *is.* his or its Digression, we judge of Life or the state thereof.

*The Hylech is thus found out ; in a Diurnall geniture, take
the*

the ☉; in a Nocturnall, the ☿; and if either of them be in convenient *Hylegiacall* places, they shal be *Hyleg*: they are then said to be in convenient *Hylegiacall* places, and shall be capable to be accepted for *Hyleg*, when they be either in the first, tenth, eleventh, seventh or ninth houses, or within the Orbs of the houses; what space of the *Æquator* is under the earth is rejected, unlesse within five and twenty degrees of the ascendant; for it is generally amongst all *Astrologians* received, that all Planets who are at the time of Birth under the earth, are of lesse efficacy in the superiour *Hemisphere*; the eighth house and twelfth are in this judgment rejected, as having no affinity with the ascendant, and rarely signifying any good to the Native, (as touching life;) I meane the ☉ or ☿ in either of those houses, cannot be *Hyleg*.

If the ☉, by reason of his ill position, is not capable of being *Hyleg*, then see if the ☿ may be admitted; which if not, then consider if the geniture be diurnall, and whether a new ☿ did precede the Nativity; but in a nocturnall, observe the full ☿ going before the Birth: see also what Planet had most dominion in those places, and what Planet hath most dignities, at least three essentiall fortitudes, in the place of the ☉, in the ☿ or ☿ preceding; but in a nocturnall geniture, in place thereof, if a full ☿ preceded, take the place of ☉, examine which of the Planets hath most dignities in these three places, and is also constituted in an *Hylegiacall* house; I say, that Planet may well be appointed *Hyleg*; but if the Planet who hath most dignities in the places aforesaid, be not in an apt house, then simply, and without further trouble let the *Horoscope* be *Hyleg*; and indeed there are some *Artists* doe ever use the ascendant for *Hyleg*, rejecting all other ways.

Besides, observe in diurnall genitures that you must ever regard the degree of the *Ecliptick* wherein the new ☿ was before the Birth, though a full intervened a little before the Birth, for by day the ☉ is more powerfull then the ☿.

In nocturnall genitures, take that Planet who hath most power by his essentiall dignities in these three places,

Viz. { Place of the ☿ at Birth.
 { Place of the ☿ preceding.
 { Place of ☉ at the Birth.

For

For if such a Planet be in an *Apheticall* place, he shall be *Prorogator*; but if not so, then, if a new D preceded, take the ascendant; if an ϕ , take the \odot , if it be in an *Apheticall* place, else take the ascendant.

Againe, in nocturnall Births, have care to the ϕ , though a ϕ were next to the Nativity, for the D is friend to the ϕ ; where note, the place of the *Luminary* is the place or degree of Heaven of that Light, which at time of the ϕ is found above the earth.

Againe, if both the Lights, and that Planet who is Governor of the proper place, either in ϕ or ϕ (who in diurnall genitures governeth in the place of the \odot , the ϕ precedant, and in the ascendant, but in nocturnal in the ϕ , place of the D , and the ascendant) shall be in *Apheticall* places, that place of the Lights is to be preferred which is of greater vertue, and is a more apt place.

As for example, in the nocturnall genitures, let the D be in the ninth or seventh, but the \odot in the ascendant, then the \odot is preferred before the D ; the sooner if he be neer the degree ascending, or in any of his dignities, or within 25. degrees of the ascendant: In diurnall genitures, let the D be in the tenth and \odot in the ninth, the D shall then be preferred before the \odot : if the D be in the tenth and \odot in the eleventh, they seem then to be equall. But to cleer all ambiguity, you must take that Light who hath most dignities, either essentiall or accidentall; if no such such difference be, but that they are equall in testimonies, see if the Planet who disposeth either of them, applies to either of them by any good aspect; for if the Lord of that Signe who disposeth of the *Apheta* or *Hyleg*, be potent, and doth behold the same *Hyleg* with good aspect, he makes the *Prorogator* of life more strong.

I have delivered what the Ancients wrote of *Hyleg*, but as yet I rest not satisfied, either how to take the *Hyleg* aright, or whom most properly to call the Killing, Interficiant or Destroying Planet, or more artificially, *Intersector*, or *Anareta*; yet the Ancients with great reason have delivered, That the *Anareta* or Interficiant Planet, is he who is placed in the eighth house, either five degrees before the cusp of the house, or 25. degrees

Who is inter-
ficiant Planet.

grees after. Secondly, the Lord of the eighth. Thirdly, that Planet who is joyned to the Lord of the eighth, (which I no wayes approve of.) Fourthly, the Planet who disposeth of the Lord of the eighth house when he is not therein, or he that disposeth of the Planet in the eighth.

Montulmo
will not have
the * of h &
& to kill, is
angry with
Ptolomy.

It is usually observed, that the * dexter of h, and the sinister dexter of s, in Signes of long ascensions, are accounted malevolent aspects, and have power of killing, (this is meant in sickly genitures, or in Climactericall yeers, other malevolent directions concurring,) or when the *Significators* of life in aged peoples Nativities occur these aspects; the *Termes* of the *Infortunes* they being not propitious in the Nativity, are reputed dangerous, &c. The *Arabians* doe say, that the *Prorogator* directed to the cusp of sixth, eighth or seventh houses, as also to the cusp of the fourth, if a wary Signe be there; as also, to the *Dark* and *Cloudy*, or *Nebulous* parts of the *Ecliptick*, or to the place of a present *Eclips*, or place of the present appearance of a *Comet*, or to *Azimene* degrees, or to the □ or s of s, are dangerous and fatal; as also, the D or s when they obviate the ascendant, and have dominon in the eighth.

Alcochodon,
what it is?

The *Arabians* did further observe, what Planet had most essentiall dignity in the place of the *Hyleg*, and with some aspect did behold that place, this Planet they called *Alcochodon*, or giver of yeers; and they were of opinion, that the Native might live the great, greater or lesser yeers, which this Planet did signify, according unto the naturall course of life, if he met with no very obstructive directions in the interim, or escaped sudden casualties, or avoyded the generall fate of any City or Country wherein he came to reside or inhabit, for no particular fate can resist a generall calamity.

What the severall yeers every Planet gives, whether great, greater or lesse, you may find from pag. 57. to 83. of the first part, &c.

Moreover, they said, that if either of the *Luminaries* be *Hyleg*, and in exaltation or house, that Light may be *Hyleg* and *Alcochodon*.

If the *Luminaries* be *Hyleg*, and not posited in their house or exaltation, or proper *Termes*, that Planet shall be reputed *Alcochodon* who
ruleth

ruleth the Signe wherein Hyleg is : you must judge the same if any Planet, but either of the Lights, be Hyleg.

If many Planets seem, upon an equality of testimonies, to contend for pre-eminency, be that hath affect to the Hyleg is preferred before he that hath none ; if none affect the Hyleg, then be that excels the rest in essentiall fortitudes.

Where observe, in the day time an Orientall Planet is preferred before one Occidentall, viz. the Planet who is neerer the ascendant then he that is next or neer unto the West angle : now if it happen the Alcocchodon to be angular, strong and fortunate, especially in the first or tenth, he may possibly give his greater yeers.

As I formerly delivered, that I am not sufficiently satisfied either of the Hyleg or Anareta, so neither of the Alcocchodon : I intend, God-willing, to see if I can by my owne experience give my selfe more assured content by a diligent and full examination of many Nativities, which I have seen in my time verified, the parties being now all dead ; and I hope so to satisfie my curiosity, that I shall pleasure the lovers of this Learning with my further observations and paines thereupon, which, God-willing I may live to publish.

CHAP. CV.

Of the Lord of the Geniture.

Concerning this, there is some difference amongst the Ancients, yet all rejecting the judgment of Firmicus, whose opinion was, that if the ♀ were at any ones birth in ♈, then ♀ being Lady of the next subsequent Signe, shall be Lady of the Geniture, &c. or if she be in ♏, then ♀, because Lord of ♏, must be Lord of the Geniture.

Others will have that Planet Lord of the Geniture who hath most essentiall dignities in the ascendant, mid-heaven, place of the ☉ ♀ and ☊, and that he shall be partaker in judgment, who hath most dignities next unto the said Planet ; and this is rationall.

I am cleerly of this opinion, viz. That Planet who hath most
X x x 2 essentiall

essentiall and accidentall dignities in the Figure, and is posited best, and elevated most in the Scheame. that he ought to be Lord of the Geniture, and am confident the whole actions of the Native will more or lesse pertake of the nature of that Planets and so his Conditions, Complexion, Temperament and Manners shall be much regulated unto the properties assigned that Planet (*consideratis, considerandis*;) yet doubtlesse if any other Planet be very neer so strong as him whom we formerly mentioned, he shall much participate, and a kind of mixture must be framed according to the severall fortitudes each Planet hath, together with the aspects good or evill of the other Planets intervening: The *Greeks* did use to account that Planet Lord of the Geniture who had most dignities in the place of the ♃ and ♀, for ♀ is the Lord, or hath dominion of the spirit and vigour of the mind, the ♃ swayeth the body.

CHAP. CVI.

Of the Complexion or Temperament of the Body, quality of the Planets and Signes.

Great and manifold are the variety of Temperaments, both according to the *Species*, and according to the *Individuall*; for infinite is the variety of good humours and vicious in the body of man, in regard of the temper of the Parents; and also occasioned by the severall and divers positions of the Starres and their commixtions: But as there are four principall humours in the bodies of living soules, so doth also four principall Temperatures answer these; *Sanguine*, which is temperately hot and moyst; *Phlegmatick*, which is moyst and cold; *Cholerick*, which is hot and dry; *Melanchollick*, which is cold and dry.

These four Temperatures, Complexions or Humours are knowne from the proper qualities and natures of the *Significators* of Temperaments, and their mutuall commixtion, the testimonies of every quality being collected into a certaine method *viz.* Hot, Cold, Moyst, Dry.

Signif-

Significators of the Complexion are

First, *The Signe ascending, and Lord thereof.*

Secondly, *The Planet or Planets placed in the ascendant, or the ☿ or ♀ or the Planets partly aspecting the ascendant.*

Tirdly, *The ☿ and Planet or Planets beholding her within Mediety of their Orbs.*

Fourthly, *The quarter of the yeer or Signe the ☉ is in.*

Fiftly, *The Lord of the Geniture.*

The quality of the Significators and Signes wherein they are placed are to be orderly examined ; wherein you must not forget, that if either ♀ or ☿ behold the ascendant or the ☿ with a malevolent aspect, they intermix their intemperate qualities to the temperature of the body, yea, though all other testimonies concur very well.

The Quality of the Planets.

The ☿.

Oriental,	{ Cold and moist.	☿ From ☿ to first Quaretr,
♂ Occidental,	{ Dry.	Hot and moist.
Oriental,	{ Hot and moist.	From thence unto the Full,
♀ Occidental,	{ Moist.	Hot and dry.
Oriental,	{ Hot and Dry.	From full ☿ to her last qurrter
♂ Occidental,	{ Dry.	Cold and dry.
Oriental,	{ Hot and moist.	From last quarter to new ☿,
♀ Occidental,	{ Moist.	Cold and moist.
Oriental,	{ Hot.	☿ is as ♀, ♀ as ♀ and ☿.
♀ Occidental,	{ Dry.	

The Sunne is considered according to the Quarter of the Yeare.

Spring	☉ in {	♈ ☊ ♈	Hot and moist.
Summer		♉ ☋ ♉	Hot and dry.
Autumne		♊ ☌ ♊	Cold and dry.
Winter		♋ ☍ ♋	Cold and moist.

Nature of the Signes.

♈ ♉ ♊ Fiery Triplicity, Hot and dry, viz. Cholerick.

- ☿ ♁ ♃ Earthly Triplicity, *Cold and dry, viz. Melancholly.*
 ♀ ☿ ☿ Ayery Triplicity, *Hot and moyst, viz. Sanguine.*
 ☾ ♁ ☿ Watry Triplicity, *Cold and moyst, viz. Phlegmatick.*

Consider the qualities of the *Significators* and *Signes*, and collect the testimonies of every of the four qualities, *viz.* Hot, Moyst, Cold, Dry, according to the major testimonies, so judge of the Complexion.

If Heat and Moysture overcome, the Native is of Sanguine Complexion : if Cold and Moysture, then he is Phlegmatick : if Heat and Driness, then cholerick : if Cold and Driness, then Melancholly.

You must deale warily in the collection of the testimonies of the four Humours, of *Heat, Humedity, Cold and Driness* ; for it may come to passe, that the qualities of the Planet and Sign may obtaine the same equall number of testimonies, and the one have as many testimonies of Heat, as the other of Cold, these being repugnant qualities, the one takes off the other, and they are not numbred or accounted : where there is no contradiction, those testimonies are accepted, when one Planet is Lord of the Geniture and Horoscope, you shall allow him in collection of the testimonies a three-fold vertue or influence in the Complexion : the ♀ being in the ascendant, her testimonies shall be twice exhibited. The practicall part hereof see in our subsequnt Nativity.

CHAP. CVII.

Of the Manners of the Native or Child.

WE may not doubt, but that the manners and motions of the mind, and the greatest part of our principall humane actions and events of life, doe accompany, or are concomitant with, and acted according to the quality of the *Temperature and inclinations* ; for the accidents of the Mind are two-fold, some *rationall*, others *irrationall*, or more proper to the Sensitive power.

The

The generall rules of discovering the qualities of the mind
by a Nativity, are these

First, if any Planet do occupy the Sign ascending, or which is intercepted, he shall be principall *Significator* of Manners ; but he shall also participate in the same signification, whatsoever Planet he is, that hath dignity in the place of the *Significator* of Manners.

Secondly, consider that Planet who is the *Significator*, and his *Dispositor* ; for if he be a benevolent Planet, or in aspect with such, and strong, he denotes laudable or compleat Manners, according to his nature : if he prove a malevolent Planet, or is infested with the hostile beames of one, and be impotent besides, he renders evill and corrupt Manners, such as naturally that Planet signifies. If a good Planet by nature be *Significator*, or configured with good, but exist weak, he shewes good and wholesome Manners in shew, yet inwardly they are somewhat obscure, muddy, or very simple : The *Infortunes* potent, argue good, pretty conditions, but ever mixed with a tincture of poyson, or with the remaines of some crabbed condition or other; which I have ever found true.

♄ affords manners according to the nature of that Planet whose nature he assumes ; and this he doth in a two-fold way.

1. When joyned to any Planet by ♂, but if he be joyned to many, he assumes the nature of that Planet with whom he is neereſt in ♂, and who is the most fortified or dignified.

2. If he be not in ♂ with any Planet, he assumes his nature in whose essentiall dignity he is placed : ♄ is equivalent to ♀, ♃ to ♁ and ♂.

The *Luminaries* in the *Horoscope*, effect no great matters, but in a generall way, unlesse they be wonderfull strongly fortified.

If many Planets occupy the *Horoscope*, all shall be *Significators*, and they breed variety of manners : but the most powerful Planet amongst them, shall give the most durable, and such as will continue ; the other not so permanent. How long they shall continue, you may know by directions ; for when the ♄
is

is directed to the termes or aspect of the most potent Planet then the Native is almost wholly participant of his Manners, and shall most manifest them to the world in his actions; when the ☿ varies her Terme or aspect, and doth meet with another of a another quality, then doe his Manners vary, and he assumes the conditions of that Planet to whose Termes or aspect she is directed, viz. if the ☿ comes to the Termes or aspect of ♀, the Native is Cheerfull; to the Termes or aspect of ♃, Discreet, Modest, Religious; to the Termes of ♂, Angry, Cholerick, Quarrellsome; to Terms or aspect of ♄, Grave, Melancholly, Sullen, full of Fears, Laborious, &c.

No Planet posited in the ascendant, observe what Planet is joyned to ☿ or ♀, judge the manners of the Native to assimilate with the nature of that Planet.

If the Planet be joyned to ☿ and ♀ both, it's as much as if there were many Planets in the Horoscope, for they signifie discrepancy in manners; but yet those signified by the most powerfull Planet shall continue longest, &c.

No Planet in the ascendant, or joyned to Mercury or Luna, then take the Lord of the ascendant, according to his nature, be it good or ill, and so judge of the manners; but so, as his *Dispositor* behold him with some aspect. If no Planet aspect him, have recourse to that Planet who forcibly aspect Luna and Mercury with a partill aspect.

If none have a partill aspect to Mercury or Luna, then he shall signifie the manners, who in the place of Mercury and Luna hath the most essentiall dignities.

The *Significator* of Manners joyned to fixed Starres of the first or second magnitude, being but a little distant from the Ecliptick, have great signification in the Manners, and make those signified to be more apparent; for if the *Significator* of Manners be with *Caput Medusæ* in 21. ♂, it begets in the Native a certaine dogged nature and violence, whereby he either procures sudden death unto himselfe, or is the cause of it to others.

The *Pleiades* in 24. ♂, inclins the Native to be wanton, ambitious, turbulent.

Oculus ♂ in 4 30, II, to be fierce, full of courage to delight
in

in Military affaies, unquiet, seditious; but the Δ in σ with it, imports a good fellow, especially in the ascendant; but if the Lord of the ascendant be with the Δ in σ with that fixed Starre, he proves a Murderer; the more probable, if he be a masculine Planet, and the \odot unfortunate: usually \hbar with *Oculus* γ , produces great afflictions, and shewes a strange mind and very wicked.

The little Goat in 16. 30 Π , begets in the minds of men a curiosity, together with much carefulnesse and fearfulness; such would know all things, and itch after *Novelties*.

The Girdle of Orion in 17. 20. Π , sharpens the understanding, memory, and makes men industrious.

The lesser Dog starre in almost 9 degr. of \mathfrak{S} , designs a petulant sawcy fellow, prone to anger, proud, carelesse, violent, giddy.

Hercules in 18. \mathfrak{S} , induces subtilty and craft, spirit and valour, audaciousnesse mixed with cruelty and rashnesse.

The *Basilisk*, or Heart of the Lyon in 24. \mathfrak{S} , as I said of the other fixed Starres, when either the *Significator* of Manners or Lord of the ascendant is in σ with them, or any of them, so I say, if either of them is corporally with the *Lyons Heart*, it shewes the Native to be magnanimous, that he is of generous and civill condition, desires to beare rule, or is ambitious of dominion over others.

The *Scorpions Heart* in 4. 30. γ , shew a rash, ravenous and head-strong person, destructive to himselfe by his obstinacy.

The *Virgins Spike* in 18. \mathfrak{z} , expresse a man or person of sweet disposition, diligent in attaining *Arts* and *Sciences*, or a most admirable invention when γ is with him; if \hbar be there, it imports a suspicious person, sharp and rugged, violent in dispute; if σ be with *Spica* \mathfrak{M} , it presupposes a rigid person, and yet a fool, or little better.

Lyra in 10. \mathfrak{w} , inclines to gravity and sobriety, yet but with outward prerences, for usually the person is lascive.

Aquila in 26. \mathfrak{w} , a bold, confident, valiant person, never yeelding, guilty of blood-shed, of distempered Manners, &c.

Rictus \mathfrak{w} in 1. of \mathfrak{m} , if γ be there, argues a sollid head-piece, or one of a piercing understanding.

The constellation of the *Dolphin* from the 9. to the 15. of π portends one of simple looks, but cheerfull, delighted in hawking, hunting, and other pleasing sports, yet of double intentions, or in plaine termes, one that speaks one thing, and intends another, or dissembles with his best friends.

The *Taile* of the *Swan*, or *Cauda Cygni* in the beginning of χ , makes a man ingenious, and apt to any learning or knowledge, &c.

About the yeer of Christ 1494. *Johannes Angelus*, in the City of *Venice*, printed a Book, wherein he did deliver a little of the Manners of every Native according to the degree ascending, with a fit *Motto* and *Icon* thereunto: but because I conceive he was a little too strict therein, I referre the Reader to judge of his Works; and have thought good to relate what I find in a generall way delivered.

The *Ancients* have therefore delivered, That when the *Significator* of Manners is in γ , he incites the Native to be witty and ingenious.

When in δ , then he is laborious; for the *Oxe* or *Bull* is represented by δ .

Π represents one witty, deceitfull, and yet a lover of Arts and Learning.

\ominus Signifies an unconstant and variable creature, never fixed.

Ω A grave, sober or discreet party, whether man or woman, yet withall a little cruell.

\Re One loving Learning and Arts, covetons, cruell or despightfull, a wel-willer to Warre.

Ξ One inconstant, crafty, a contemner of all Arts, yet conceited of his own parts.

Υ An impudent fellow, a *Brasse-face*, yet of good understanding, covetous and arrogant.

\star Shewes one valiant and without feare.

Ψ Portends a lecherous person, much given to the flesh, nor constant either to his Wife or Mistress.

\approx Intimates a very humane, affable party, speaking soberly, envious to no one, constant in his owne Religion.

X Argues a stammering person, fraudulent, pretending honesty, yet a very Hypocrite.

Againe,

Againe, a Sanguine temperament shewes men or person cheerfull, liberall, faithfull, affable, peace-makers, open hearted, modest, religious.

Cholerick people are full of anger, quarrellsome, revengefull, ambitious, importunate, imperious, hardy, rash, involving themselves into unnecessary troubles, seditious, many times ingenious, and easily changing their opinions.

Melanchollick persons are slow in resolutions, fraudulent, keeping close their counsels, prudent severe, covetous, suspicious, sorrowfull, fearfull, froward, seldome forgetting injuries, inexorable, ambitious, loving no mans esteem but their owne.

Phlegmatick, are very cowards, uxorious people, mutable, not capable of keeping secrets, dull fellows and sluggards in performing any businesse.

CHAP. CVIII.

The quality of Manners, which may in kind be discerned from every Planet

Strong and well affected, causeth **G**Rave persons, with a certain austerity, advised, excogitating profound matters, taciturn, solitary, laborious, patient, preservers of riches, sparing and thrifty, studious for their owne profit, zealous, mistrustfull.

*h Signi-
ficator of
Manners*

Weak and unfortunately posited, hee shewes Men of abject spirits, ill-favoured, having a low conceit of themselves, repiners, negligent, timorous, lovers of solitarinesse, sorrowfull, envious, pertinacious, insipidous, backbiting, slanderous, superstitious, deceitfull, malignant, rough-hewen fellows.

♂ Signi-
ficator of
Manners

*Well dignifi-
ed and posited
denotes*

Honest, religious, just, liberall, magnanimous, Governours, eminent men, performing high matters, sober, grave with a kind of moderation, prudent, living virtuously and orderly.

*When either
ill dignified,
or ill posited*

Lovers of themselves, open-hearted innocent ; it declares manners much of the nature before recited, but more obscure and imperfect, a scornfull, disdainfull mind, proud, superstitious, fearfull, dissembling, a kind of vaine candour, negligent, prodigall.

♂ signi-
ficator of
Manners

*When potent
& fortunate,
he renders*

Generous men, valiant, full of courage, irefull, fierce and violent, apt with their hands, open in their speech, with a kind of temerity; fearing no bodily dangers, apt for government, boasters or crackers, ayming at revenge, impatient of servitude, or of receiving injuries or affronts.

*When imbecil and cadent
or otherwayes
unfortunate,
he declares*

Cruel men, quarrellsome and tyrannical, rash and head-strong, bloody minded, unshameface't, sumtuuous, braggers, impious, unjust, shedders of blood, impudent in provoking, but timorous when it comes to action, Theeves, authors of dissentions, tumults, sedition, &c.

Pleasant,

An Introduction to Nativities.

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♀ signifi-
catrix of
Manners

Well constituted in the Figure, and essentially strong, she intimates Pleasant, chearfull and fair conditioned men or persons, decent in their apparell, good, bountifull, mercifull, prone to their delights, given to be cleanly, and to take pleasure in sports and pastimes, subtile, elegant, poetically.

Ill placed and peregrine, she demonstrates

Fearfull men, given to women, cowards, men of no spirits, sluggards, great Wooers of Ladies or women, lustfull, not respecting their credit or esteem, zealous in womens matters, infamous, &c.

♀ signi-
ficator of
Manners

Well disposed in the Heavens, and in dignities, beforeshewes Men of admirable sharp fancies, extreame studious and capable of learning, guilefull or wily, wise, wary, divining well, or giving good advice, acting all things with agility and dexterity.

Poets, Geometricians, Mathematicians, Astrologians, Eloquent, learning any Art, of good carriage or deportment.

Unfortunate by position, weak and afflicted, hee predicts.

Unconstannt people, malicious turbulent, envious, perfidious, lyars, to purpose if ♀ be with ♃, or in ☐ or ♀ of ♃ or ♂, and in any Signs, deceitfull, inventing destructive plots and machinations, infamous, meddling with every body and every matter, asses, dolts, pratling doctards, stammering coxcombs, good for nothing, &c.

From these Planets and their mixture one with another, the most principal judgments of Manners are derived: the posture

of the *Luminaries* doth help their qualities ; as thus, the ☽ with the principall *Significator* of manners, oncreasing in light, declares the Manners of the Native to manifest themselves, or causeth the Native sooner to discover then , but when she is in ☿ or obscured, viz. either Cambust or under the Sun beams, the Manners are not so manifest : in her greatest *Septentrionall* or *Meridionall Latitude*, she declares variety of Manners. The ☉ being with the principall *Significator* of Manners, and he strong, causeth a certaine gravity of Manners, commixed with a kind of pleasantnesse or decency therein ; but if ☉ be weak, the Manners are lesse gracefull, and shew themselves but poorly, with no grace or delight.

Yet it is generally observed, that it is more materiall to consider the *Dispositors* of the *Luminaries*, then themselves, &c. I shall shew you by one or two examples, how to mix your judgment when the *Significator* of Manners is joyned to another Planet.

If ♄ be *Significator* of Manners and ♀ be joyned with him by body or aspect, ♀ then qualifes the ill nature of ♄, and therefore you must not judge the Manners Saturnine, but to participate much of ♀ ; and the Native shall be a very prudent, wise man, quiet, a man of great councill and judgment, learned, &c. this is understood when ♀ is preety strong.

Let ☿ be associated with ♄, and let him be well fortified, it shewes, the Native will begin to undertake any thing, but seldome conclude ; for what the heat of ☿ stirres up, the coldnesse of ♄ destroyes againe ; the Native usually proves a bragger, turbulent, seditious (fearefully bold) implacable, disdainig other men, vapouring, windy people, tyrannicall, inhumane, given to all manner of villany, dissembling both with God and man.

If with ♄ the gentle Planet ♀ is commixed, and he well fortified, he demonstrates a man little given to women, not ambitious, or delighting in pleasurable things or perions, delighted to be in the company of aged men, austere, envious, stiffe in his owne opinion, desirous to know the mysteries of nature, wary, suspicious in womens matters. If he be evill posited with ♀, it notes an obscene companion, meddling or coveting

veting so to doe with any Woman, Kinswoman or other, one of no deliberation, a meer prophane person.

If ♀ be in aspect with ♀ when he is *Significator* of Manners, and is well placed in the Heavens, the Native proves one of a curious understanding, greedy of Science and knowledge, one that will find out any *Mystery*; it notes people apt to medicine, admirable Architects, Sophisters, great Disputants, captious, discreet, sharp fancied, industrious, &c. Who desires to be satisfied further in the mixtures of the Planets, let them read *Pontanus, de rebus Cælestibus*, lib. 6.

Observe notwithstanding, this generall rule, That the worst manners are from the *Infortunes*, when joyned to one another, or with ♀ in the 7th, 8th or 9th houses.

CHAP. CIX.

Of the Wit or Understanding of the Native

Significations of the Wit and Intellect are taken especially from ♀ and his configuration with the ☽, for he governes the rationall Soule and animall Spirits in the Braine, as the ☽ doth the Vegetative and strength of the Braine, more neer to the Senses.

If the places of the Heaven wherein these Planets are placed be well affected, and they mutually aspect each other by a good aspect, there is then a proportionable conveniency betwixt the rationall soule and the other vertues or fortitudes, from whence an excellent and strong Wit ariseth; but if they are ill affected, or have ☊ or ☋ to each other, or that they have no aspect at all to one another, there proceeds but a dull and doltish Capacity or Wit. By well mixing the significations, a mediocrity may be foreseen.

So if ♀ be more strong then ☽, and in Signes commanding and of long ascensions, and the ☽ in obedient Signes and of short ascensions; he that is then borne, in him reason shall principally overmaster his other extravagant passions: If ☽ in this kind be more strong then ♀, as many times it happens,
the

the affections and other inferiour faculties doe easily prevaile above reason.

☿ and ♃ in ♂ in any Signe, declares ingenious persons.

☿ and ♃ in * or in △ performes the same, but herein the * is preferred before the △.

The □ aspect of ☿ and ♃ affords Wit enough not so sober, but a more rugged Fancy.

The ♀ of ☿ and ♃ in angles, shewes stubbornne and turbulent Wits; if either of them be in his Detriment, it argues seditious Wits, blockish, hair-braind counsels, destructive and impudent.

☿ in ♄ Retrograde or Combust, or in ♊ in the twelfth house, afflicted of the Infortunes partilly, makes simple and rude understandings, yea though the ♃ have aspect unto him; for those Signes are most terrestriall.

☿ in ♍ no way impeded, but posited in a good house of Heaven, Swift, Orientall, and with ♄, gives a Wit capable of learning any thing; and usually men so indued, find out admirable Inventions.

☿ in either of his owne houses, shewes a sharp Understanding.

☿ received of the ♃ by house or Exaltation, gives a wonderfull Fancy; generally good wits are produced, when most of the Planets are in avery Signes.

☿ in ♋ with reception by ♂, gives a piercing Wit.

♃ with ♄ or ♋, shewes active spirits, prompt to any Science; best of all when she encreases in light, and is not farre from the full.

For excellency of Understanding, observe these rules of
the Planet ☿.

First, when he is under the earth and in no aspect with any Planet, he frames the mind more for Arts; when above the earth, he incites to Oratory.

Secondly, when he is very swift in motion, he renders inconstant men, but quick of apprehension; oft changing their opinions, but yet will give good reason for their opinions: if he be Retrograde or slow, he argues stuttering companions, men of no conceptions.

Thirdly, when he is Combust, or under the Sun-beames, he incites the Wit to meddle with impertinent matters, or meer niceties.

Fourthly

Fourthly, when *Oriental* he expresses a more liberall nature, *Occidental*, a dissembler : but you must observe, that the Planet who governes the place where ☿ is, hath great force in directing the aforesaid decrees ; that is, if the Planet is good, he changes and varies the nature of ☿ to good ; if ill, he makes him worse.

Fifthly, when he is not afflicted especially of ☿, but is well placed, and in an ayery Signe, especially ♐, and with ♏ or ♏, he renders most acute and witty men, and good Linguists speaking many Languages.

Sixthly, ☿ being in any angle, especially in the ascendant, and in one of his owne houses, and in any Signe but ♈ and ♎, he shewes a Wit apt and fit for any employment.

Seventhly, where ☿ is found upon the cusp of the ascendant in an ayery Signe, and is also swift, it prenates a good memory and understanding, but the person mutable.

Generally, ☿ with ♄ makes the wit more wary, and the man more constant and persevering. ☿ with ♃ more honest, learned and of upright judgment. ☿ with ☽ more confident and presumptuous. With the ☼ ambitious, arrogant and proud. With ♀ more eloquent and lovesome. With the ♁ more unstable. Again, ♄ helps the memory ; ♃ introduces honesty and humanity, &c.

Signes of a corrupt or simple understanding.

☿ Peregrine, Cadent in house, Combust, slow in motion, afflicted partilly by the *Infortunes*, especially of ☽, causeth a corrupt Wit, and a doltish Understanding ; the more ☿ is afflicted, the greater misfortune happens in the Wit and Fancy : also ☿ separated from the ♁, and in no aspect with her, declares a weak Capacity.

☿ under the ☼ beames, and also Retrograde, causeth such to be very slow in their actions, and but of dull invention : ☿ in watry Signes, usually without the aspect of one of the *Fortunes*, shewes an Ideot : and if in those Signes ♄ afflict him, the Native stuts, or hath an impediment in his speech. *Probatum* ; ☿ in ☐ of ☽, or in his ☽, declares an untoward Wit, evill and malicious.

Z z z

Ob-

Observe, Plegmatick Signes are enemies to study, and shew slownesse: an overplus of Melancholly declares very asses: men of Sanguine temperature seldome are permanent in studies, nor doth the meer Cholerick man much love his study. A Sanguine-melancholly man, makes the best Student: Cholerick-melanchollick men have excellent inventions.

CHAP. CX.

Of the Staturre, Forme, or shape of the Body.

THe Staturre of the Body principally is adjudged tall or low from that Planet who doth partilly behold the Lord of the ascendant; if many doe behold him, then judge from the strongest.

♂	Oriental	}	prenotes	{	<i>A moderate stature declining rather to brevity.</i>
♂	Occidental				
♂	Oriental	}	discovers	{	<i>A goodly tall stature.</i>
♂	Occidental				
♂	Oriental	}	makes a	{	<i>Tall Stature.</i>
♂	Occidental				
♂	Oriental	}	declares	{	<i>Moderate in height, but more long then short.</i>
♂	Occidental				
♂	Oriental	}	discernes	{	<i>One more tall and slender.</i>
♂	Occidental				
♂	Oriental	}	discernes	{	<i>Of more short stature, inclining to brevity.</i>
♂	Occidental				
♂	Oriental	}	discernes	{	<i>One of middle stature, but verging to height.</i>
♂	Occidental				
♂	Oriental	}	discernes	{	<i>Of small stature, or but moderately tall.</i>
♂	Occidental				

Yet it is very observable, that ♀, whether he be *Oriental* or *Occidental*, doth form the body according to the nature of his *Dispositor*; and if he be constituted either in his owne house or the ☉, or in the ☽ her house, he moderates the stature of the body according to the nature of the Signe.

The same course the *Luminaries* observe, &c.

Of the proportion of the Members.

For describing the Forme and shape of the Body, I consider
the

the Signe ascending and his Lord, the Planet or Planets in the ascendant, or aspecting it, the two Lights, viz. ☉ and ☽, the season of the year, and the fixed Starres in the ascendant, or neer the cusp thereof.

CHAP. CXI.

Nature of the Signes ; Colour of the Face and Haire.

THIS is sufficiently handled in our Introduction, or first Part, from pag. 93. to 99. unto which we referre you. Yet briefly :

☿ ☽ ≈ ♍ Discerne a moderate Stature, but more long.

♈ ♉ ♊ A Body more tall.

♋ ♌ ♍ A Short.

♎ Indifferent.

≈ A moderate proportion.

First, it is judged by the Planets in the ascendant of whose colours we have delivered our opinion in the first Part of this *Colour of the Native.* Work, from pag. 57. to 83.

Secondly, from the Signe ascending and intercepted, if any be.

Thirdly, from the Lords thereof.

Fourthly, from the Planet or Planets partilly beholding the degree ascending, or Lord of the ascendant.

Fiftly, from fixed Starres arising with the ascendant, and which doe reserve the colours of those Planets whose natures they participate with.

Sixtly, from the temperament ; for Sanguine complexions are faire or cleer ; Phlegmatick are pale ; Cholerick are yellow or red ; Melanchollick are black. Where note, the presence of one or both the *Fortunes* in the ascendant, give a good and gracefull colour, the *Infortunes* both an evill one, and usually uncomely.

Septentrionall Signes, as ☿ ☽ ♎ ♋ ♌ ♍, so also ♋ and ♌
Z z z shew

shew a cheerfull colour: Winter Signes, or the houses of the *Infortunes*, shew a Countenance more sad; the colours notwithstanding are onely White, Black, Yellow, Red, all the rest come by mixture of these: but to judge of the colour, do thus; Assigne to every *Significator* his severall colour, after, collect the sum into one, according to the greater number so judge, having juyiciously framed a right mixture, consideration being also had to the Climate or Country where the Native is borne; for though in your collection of testimonies, you may find the signification of a faire person, yet if he be a *Spaniard* your judgement will faile, for they are usually swarty or black; the *Danes* are faire or red-haired, &c.

Proportion of the Face. Five things are considerable in the proportion of the Face and members, viz. the Signe ascending and his Lord, the Planets, or the configurations they have in the ascendant, the ☉ and ☽, the quarter of the year, and fixed Starres in the ascendant.

Humane Signes ascending, as ♀ ♁, and the first part of ♄ and ♀, shew faire and cleer Complexions.

♄ ♁ ♀ and ♁, shew deformity, so the latter part of ♄ and ♀.

♄ and ♀ of all the Planets, give the best Complexions; ♄ and ☽ the next: yet if they be evill Planets, they shew ill Faces or Complexions, but when no way afflicted, they declare a good and handsome Face: ♄ ♂ ♀ and their unlucky configuration to the ascendant, shew unhandfomnesse: an *Infortune* in the ascendant, viz. ♄ ♂ or ♀, a Scarre or blemish in the Face.

☉ and ☽ well dignified, shew fairnesse, yet ☉ gives proportion not pulchritude.

Where the Lights are both impeditied, there's some hurt in the Eyes, when the *Infortunes* are joyned together, or in ♂ with the Lights; in ♁ or ♀, or with their owne ♁ or ♀, or have no latitude, or are in their extreamest latitude, they deform the Body by crookednesse, lameness, Kings evill, &c.

Againe, *Vernal* Signes shew a faire forme or shape, fleshy, a lovelinesse both of haire and colour, and a Sanguine Complexion.

Æstivall Signes declare the members more grosse, tending to middle stature, much Haire, great Eyes, and a cholerick Complexion.

Autumnall Signes argues leane bodies, Haires extended abroad, faire Eyes, of decent stature, of a Melanchollick Complexion.

Hybernall Signes demonstrate a decent forme of the Native, black, swart colour, the Haire spreading abroad, and but thin, a Phlegmatick constitution.

The fixed Starres assist in pulchritude or deformity, according to the nature of that Planet whose condition they assimilate.

Either ♀ or ♀ being in their Houses or Exaltations, beholding the ascendant, doe argue a tall stature; the contrary when they are in their Fals or Detriment.

♂ ♀ or ♂ in their Fall, Detriment or Retrograde, doe declare a middle stature, yet tending to brevity: but if they be in their Fals or Detriment, and not Retrograde, they vary not the stature.

If no Planet doe partilly behold the Lord of the ascendant then judgment must be derived from the Lord of the ascendant the Signe he is in not considered, if he be direct.

If he be Retrograde and in his Fall, then we judge not of the stature according to the nature of the Planet, but Signe wherein he is: After the same manner the *Luminaries* having power and dignety in the *Horoscope*, doe discover the stature according to the quality of the Signe which they possesse; but ♀ having dominion in the ascendant, gives the stature according to the nature of the Planet who is his *Dispositor*, &c.

CHAP. CXII.

Of the grossenesse or leanness of Bodies.

WE call that the grossenesse or leanness of Bodies, which befalleth by nature to bodies after a full age, or about thirty yeers, or somewhat after.

The judgment hereof is assumed from the Signe ascending and his Lord, viz. from that Planet who hath most dignities therein.

♊ & ♋, first part declare grossnesse, the latter part leannesse.

♌ & ♍, the first part of the Signes leannesse, the latter grossnesse.

♎ & ♏, first part mediocrity, rather leane, the latter part tending more to grossnesse.

♐ & ♑, the first part leane, the latter part grossnesse.

♒ & ♓, shewes a moderate proportion of Bodies; but the latter part of ♓ declines to leannesse.

The Lord of the ascendant is thus considered, if he behold the degree ascending partilly, take your judgment according to the nature of the Signe ascending: if it be not so, then receive judgment according to the quality of the Signe the Lord of the ascendant is in, so that he be in any aspect with a Planet.

If the Lord of the ascendant is beheld by no Planet partilly, judge by that mediety of the Signe which the *Almuten* doth not occupie or possesse.

The Lord of the House or Exaltation of the *Horoscope* joyned to the ☉ within the moyity of Orbs (♂ being absent) portends a great Body; if the Signe ascending and Lord thereof do consent herewith.

If two Planets have equall dominion in the *Horoscope*, you must take judgment from him that doth most partilly cast his aspect to the *Horoscope*; but preferre him that hath the house before him that hath Exaltation, &c. For better assisting you in judgment, have reference to the first part of the *Introduction*, where I treat of the Nature, Shape and Forme of the Planets.

Some have treated of *Monsters*, but as they are the errours of Nature, and belong not to the naturall course of Heaven, I forbear to say any thing thereof.

CHAP. CXIII.

Of the generall Fortune or Misery of the Native.

HAVING well considered the Geniture, and in particular examined the Fortitudes and Debilities of the Planets, observe if in the Scheame you find three or four Planets in their essentiall dignities, or if they receive one another out of such dignities, for then the Heavens declare, that the Native shall enjoy a manifest and ample fortue, shall live gallantly and in much esteem, according to the quality, and above the ordinary Vogue of his Birth, and that he shall manage the actions of his whole life, for the greatest part thereof, with happy and admirable successe : On the contrary, when most of the Planets are either in their Fals or Detriments, or in abject houses of Heaven, or Peregrine, such persons shall generally be involved with many infelicities, one mischief ever following in the neck of another.

Consider in every geniture the ☉ and ☽, for by their well or ill position, you may discover much in this manner of judgment, for if they concur with the rest of the Planets, the judgment good or ill will be more assured, and more effectuell.

When you find a mediocrity in testimonies, which is, when you see some Planets essentially dignified, others wholly unfortunate and extreamly weak ; or when the *Significators* are well fortified, but in miserable and abject houses of heaven : or on the contrary, &c. they then shew an unequall Fortune, variable, ever subject to great mutation, so that the Native may in many parts of his life be extream happy, and live splendidly, and at other times most miserable, and in a dejected condition, and of this we have seen too many miserable examples in our owne age. Besides, it may so come to passe, that one may have a very promising Nativity in the generall, and yet the events may come slowly ; such a thing I confesse may be, but the time when events shall happen depends upon Directions of the five *Hylegiacall* places of Heaven ; for though the Planets may by their extream fortitudes promise such or such blessings : yet the time when, must be required from the *Significators* occurse
to

to such *Promissors* as in the *Radix* did manifest such events.

The two Lights peregrine, and their *Dispositor* in his Fall, Detriment, or in pittifull places, ♃ and ♀ weak and peregrine, or unfortunate, ♄ and ♂ in the same quarter of Heaven: when that ♄ ♂ ♃ and ♀ are principall *Significators* of Happinesse, or all the Planets slow in motion, the Native may expect many calamities, and much misery for the most part of his life; from whence it shall proceed, expect from the places of Heaven the *Infortunes* are in; the time when, from direction of the *Significators* to their aspects or Bodies.



The second House of RICHES, or the Goods of FORTUNE.

IN every Nativity you are to consider these *Significators* :

First, the *cusp* or beginning of the second house, from five degrees before the *cusp* thereof, untill within five degrees of the *cusp* of the third, the Lord of that house, and how dignified.

Secondly, the Lord of the *Signe* intercepted (if any be so) in the second.

Thirdly, ☿ and his Lord, and ♃, a generall *Significator* of Wealth.

Fourthly, those Planets, or that Planet who are casually in the second, having ever this consideration before you, That the neerer a Planet is to the *cusp* of the second, the more evident and apparent are his significations.

P^TO^LO^MEY did onely give these directions for enquiring from whom, or by what causes the Native might attaine an Estate, lib. 4. cap. 1. Consider, saith he, the Planets having dominion of the *Signe* wherein ☿ is, and what familiarity or aspect they have unto ☿, observe the benevolent aspects of the Planets unto those Planets and ☿, and also the Planets who are elevated above them, either of the same or contrary quality: when those who governe ☿ are very strong, they greatly encrease the Natives Wealth, especially if assisted by ☉ or ☿.

℥ Enrich

♄ Enriches by Buildings, Navigation, Husbandry. ♃ by Fidelity or Trust, Government, Priest-hood, viz. Religion. ♂ by Warre and conduct of Armies. ♀ by Friends and gifts of Women. ♁ by Oratory, Merchandizing.

When ♄ governeth ☉, ♃ casting his good aspect therunto, he shewes Inheritances, principally when the aspect is in superior Angles, or ♃ in a Bycorporeall Signe, and in the West angle, and in a good aspect with the ☽, or she assisting, then the Native shall be some ones adopted child, and shall be the Heir of another mans Goods.

His Wealth shall continue, if Planets of the same nataure do joyne in signification with those Planets who dispose ☉: but if Maleficall Planets have principall dominion in those places, or are ascending unto them, they cause destruction of the estate: The time when, universally is taken by the accesse of the Planets to the angles and succedant places. Thus *Ptolomey*.

Leovitijs, a diligent Writer, hath much refined the judgments belonging to this house, and hath herein farre exceeded *Ptolomey*, who in all his writings was extreame short. I follow *Leovitijs* and *Origanus*.

CHAP. CXIII.

Whether the Native shall be Rich.

IF all the *Significators* be constituted so as aforesaid, viz. in Angles, or the greater part of them, and be also essentially dignified, it is an argument the Native shall attain a very great Estate, have plenty of all things, and be necessitated in nothing: and the more testimonies you find either of fortitudes or debilities, thereafter give judgment of the greatnesse or weaknesse of the Estate of the Native: all the *Significators* weak, argue poverty; if moderately fortified, the Native shall not exceed or want, or with *Regulus*, or *Spica* ☿, or the *Fortunes* in good houses of Heaven; in this manner of judicature it's no matter whether the *Significators* of Estate and Wealth be *Fortunes* or *Infortunes*.

Abundance of Estate is signified when the two Lights

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are

are with eminent fixed Starres, or the Fortunes.

Signes of Wealth.

♄ In the ascendant fortunate, giveth Wealth and estimation all the life long.

☉ and ♃ in △, ☉ then in his Exaltation, neither of them unfortunated by ♄ or ♂, give ample testimonies of a large Fortune; ♀ in the second and ♄ in the first, or ♀ in the ascendant in his owne dignities, and the ♄ in the second in her dignities, promises Wealth: ♄ in a diurnall Geniture in the eighth, in aspect with either of the Fortunes, the Native obtains a Fortune by the death of persons: So also, if the Lord of the eighth is fortunate in some of his essential dignities, and is placed in the tenth house, the Native will have good fortune, and acquire an Estate by the deceased: when the Lord of ☉ is in the eighth, and the Lord of the ascendant aspects him, Wealth comes by dead Folkes.

When ♄ is well posited, and essentially strong, and aspects the ascendant with a △, the Native becomes rich by Lands, Orchards, Fields and Pastures.

Signes of Poverty.

♄ in ♂ with ♄ in any angle, though a King, he shall be reduced to poverty; the ☐ or ♀ of ♄ and the ♄ destroyes the Estate: the Infortunes in angles, and Fortunes in succedant, or the ♄ combust, and her Dispositor infortunate, or the place of the ♂ or ♀ oppressed of the Infortunes and they cadent, the Lord thereof being an Infortune, and strong, or ♀ cadent, and his Dispositor not potent, the Native from a vast Estate, shall come to great want; and so the contrary.

CHAP. CXV.

From whence, or by what means the Native shall come to an Estate or to Poverty.

Herein you must consider the nature of the Significators, in what houses they are posited, and of what houses they are Lords,

Lords, and that those *Significators* onely give substance who are strong and fortunate : those *Significators* who are but meanly dignified, give Estate accordingly : the unfortunate and weak Planets, and those who oppose the moderate *Significators*, give Poverty and want.

I shall be more copious in explaining this Chapter then in others, for this well understood and rightly applyed in every Nativity, will extreamly assist and perfect the judgment of the *Astrologer*.

First therefore consider the nature of the Planets who have dominion and power in the signification of Substance.

Secondly, the Signes in which the *Significators* are placed.

Thirdly, the nature of the Houses wherein the *Significators* are found.

Fourthly, from the partill aspect of the Planets to those *Significators*, &c.

The nature of the *Significators* are distinguished into Matters or Persons.

h signi- feth in	Matters or Things.	Husbandry or Tillage, profit of the Fruits of the earth, by Mines under ground, Treasure-trove, Buildings, Houses, Patrimony, sordid Professions and Works, Inheritances of the dead, Prison, Usury, Navigation.
	Persons.	Ancient men, Husband-men, Diggers of Mettals, Curriers, Stone-cutters, Potters, dogged, sullen persons, melancholly : see more in pag. 59.

x signi- feth in	Matters.	Dignities ecclesiasticall, Religion, Government, Justice, by Commendations from persons of quality, Benefices or Church-livings, naturall Honesty or Morality.
	Persons.	Noble soules, bashfull, humane, Prelates or Churchmen, Bishops, Cardinals, Presbyters, Lawyers, Judges, Advocates, Noblemen, Rich men, Governours of Provinces, Townes or Cities, Gentlemen.

♂ signifieth in	Matters.	Law suits, Controversies, Quarrels, Debates, Warres, Warfare, valiant actions, Alchimy, Handicraft Trades, working with Iron, or by fire; Tyranny, Oppression, Violence, Horfes, Horfmanship.
	Persons.	Contumelious, Seditious, Conspirators, Theeves, Irefull, Cruell, Impudent, Bold, Irreverent, Backbiters, Chirurgions, Colonels, Captaines, Souldiers, Gunners, Founders, Serjants, Cutlers, Blade-smiths, Advocates in the Law, wrangling fellows.
⊙ signifieth	All manner of great matters, as	Kingdomes, Commonwealths, Nobility, Magistracy, Magnanimity, Fortitude, Honour, Rule or Government, Preferment, Office, publick employment, Stipends, Pensions.
	Persons.	Emperours, Kings, Dukes, Marqueffes, Earles, Barons, Knights, Magistrates, ambitious, desirous of Honour and Preferment, any man in authority.
♀ signifieth	In matters of the World,	Love, Mercy, Affability, Curtesie, Gifts of Friends, and from or by Women, Wedlock, Dowries, Jewels, Lechery, Ryot, Gaming, Cards, Dice, Playes, &c.
	Persons.	Compt and delicate person, mild and amiable, Danees, Musitions, Poets, Painters, Semsters, all curious Professors, or of delicate invention, tending to adorn Women, the Wife, the Mother, Sweetheart.
♀ signifieth	In affairs of the world.	Contracts, Negotiations, all manner of subtile Arts depending upon a sharp Fancy, or upon speech, invention of new Arts and Devices, Divination, Geometry, Astronomy, Astrologie, Curiosities, the Liberall Sciences.
	Persons.	Philosophers, Schollers, Scriveners, Gravers, Chancellours, Merchants, all sorts of witty and ingenious Tradesmen, Attornies, Orators, Historiographers. All

} signifieth	In matters of this World,	All things which abound in moysture, the Sea, Rivers, Study of Histories, Embassages, Navigations, long Journeys, Water, Fishing; brewing Ale or Beer, boyling of Allum, making Salt, &c.
	Persons.	Queens, Empresses, Princesses, Widowers, the Commonalty or vulgar People, who are in continuall motion; Saylor. Footmen, Messengers, Embassadors, Fishermen, Vagabonds, faint hearted people, Watermen, the Mistresse of the house, the Mother.

The nature of the Signes are as followeth.

Fiery signifie profit by such things as are made by fire, or by rapine and contention : Earthly, from the profits of the earth : Ayery, Windmills, gifts of Magistrates : Watry, by Watermills, Fishponds, Navigations. Saturnine profit is from the earth, Corne, Mettall, usury of Moneys : Joviall, from publick Office, or Church-preferment : Martiall, from contentions, and works done by fire : Solar, from Kings, Princes. and their gifts : Veneriall, from Women : Mercuriall, by Wit, industry, Merchandize, Journeys, Embassages.

The nature of the Houses.

First House

Signifies Wealth, acquired by the Natives proper industry.

Second House.

It shewes Wealth and Substance are necessary to support the Life of man, and also Household-stuffe, gaine procured by the Natives owne labour.

Third House

Signifieth, brothers, Sisters, Kinsfolks, neer Neighbours, short Journeys, Hospitality, sudden News or Noveltyes.

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Fourth

Fourth House.

It bath Signification of the Father, of Lands, of Patrimony, immoveable Goods, Buildings, Foundations, Fields, Pastures, Villages, Treasure obscured any where, all manner of Mynes, or profit out of the Bowels of the Earth, Husbandry.

Fifth House.

Children male and female, Gifts, curious Apparell, Banquets, Playes all pleasant things.

Sixth House.

Any thing which portends or signifies Sorrow or Care, hurts of the Body or Members, Servants, small Cattle, Unckles and Aunts on the Father's side ; Sicknesse, Medicine or Physick ; Bees, Doves, Geese, Hens, Swine.

Seventh House

Hath signification in Marriages, Women, Partnership, Law-suits, Forraigne affaires, publick Enemies, Thefts, Rapines, all manner of Wars, &c. Seditions.

Eighth House.

Death of people, Dowry or Joynture of the Wife, Estate of Women, Unexpected Inheritances, Poysons, deadly Fears, Legacies.

Ninth House.

Religion, or Godlinesse, Sects of Religion, Dreames, long Journeys or Voyages, Church-men, and things appertaining to the Church, Epistles, Wisdome, Science, Learning, Schollership, Embassages.

Tenth house.

Goverment, Kingdomes or Principallity, Office, Power, Command, Honour, publick Magistrates, publick Administrations in the Commonwealth, Trade, the severall kinds of Professions, it peculiarly denotes the Mother, the Natives proper Vocation.

Eleventh

Eleventh House.

Happy Conclusion of any Businesse, Friendship, support of Friends, profit arising by Office or Preferment, Hope, Comfort, Promotion by commendation of Friends.

Twelfth House.

This is malus Dæmon, hath signification of sad events, it's the house of Sorrow, Anguish of mind, Affliction, Labour, Poverty, Imprisonment, private Enemies, Impostors. greater Cattle who are fierce and hard to be ruled, Harlots, Horses, Cows, Oxen Bulls.

But to put all this into practice, you must doe thus, if you would know from whom or whence the Native shall obtaine Wealth, or from whom losse or damage shal proceed: In the first place, consider the fortitude of the *Significators*, and how many of them are strong, and whether more of them be well fortified, or weak and unfortunate: for if all prove strong and fortunate, as it seldome doth, then judge according to the nature of every Planet, and house wherein they are, that the Native shall have furtherance either to procure an Estate or Fortune, or Meanes given him by people, signified by those Houses whereby he may encrease his store: If all the *Significators* be not strong, but the greater part, then judge according to the Signe and house they are in, together with the Nature of the Planets: judge losse in Estate or hinderance, from acquiring a Fortune from the Planets who are weak, and from the houses they are in; as if the impeding Planet be in the third, judge or describe the Planet for his person the house tels you he is a Brother, Kinsman, &c. for it may, and doth so happen, that a man for the greater part of his life, may be ever on the getting hand, or ever encreasing his fortune; yet in some yeers, and at some times, he may receive prejudice or losse, which notwithstanding shall not much harme him, because of the strength of the generall *Significators* which doe promise Wealth. You may judge in the same manner, when all the *Significators*, or the most of them are weak, and but few of them fortunate, for then doubtlesse, though at sometimes he may thrive, yet the generall

generall infelicity of the plurality of *Significators*, suffer him not to lay up much. So that it's but varying your judgment, and you may know by whom or what things the Native shall encrease, by whom receive losse.

If there be as many *Significators* of Wealth imbecill as strong, they intimate a kind of unconstant Fortune, and that the Native shall at this time, by such Men and such Commodities or meanes, encrease his Estate; and at other times by such or from such, impoverish himselfe, so that he shall neither abound with Wealth, or ever be in any distresse for want of subsistence: for consider in what condition of fortune his *Ancestors* left him, and it's probable you find him in the same condition, neither very much augmenting his prive fortune, or by any neglect or ill husbandry of his owne diminishing his Patrimony.

CHAP. CXVI.

If the Native shall attaine his Estate by just meanes, or indirect dealing.

THe resolution of this Question depends from the nature of the *Significators* of Estate, who are either good or evill.

A benevolent *Significator*, we name that Planet who is either benevolent by nature, or posited in the Dignities of a good Planet though naturally he is maleficall; in which manner of judgment you must make commixtion according to discretion: For,

When the benevolent Planets are *Significators* of *Riches*, and doe not partake in any evill aspect with the malevolent, then the Native shall obtaine Riches by Warrantable and lawfull meanes, and not indirectly.

If the *Infortunes* be *Significators*, and have no correspondency with the benevolent, they pronounce the contrary; so doe they also, when either Retrograde, Combust, Peregrine, or otherwise much afflicted.

If a benevolent Planet be *Significator*, yet posited in the essentiall Dignities of *Infortunes*, then the Native will obtaine

an Estate by direct or lawfull courses, as also, by indirect and unlawfull meanes; judge the same, if the benevolent Planet be Combust or Retrograde.

The same manner of judgment shall you give if a malevolent Planet be *Significator* of an Estate, and placed in dignities of a *Fortune*.

If a malignant Planet by nature is *Significator* of Wealth, and constituted in the Dignities of the *Fortunes*, and yet notwithstanding shall be Retrograde or Combust, because that then the evill is conduplicated, the Native shall attaine more of his Estate by unlawfull or indirect proceedings, then by lawfull or warrantable.

On the contrary, if a good Planet be in the Dignities of the *Infortunes*, Retrograde or Combust, the man thrives more by unwarrantable meanes then otherwise.

So that you see this judgment depends upon four Considerations.

First, from the nature of the *Significator*, whether good or evil.

Secondly, from the nature of the *Signe* he or they occupy.

Thirdly, from his or their being or not being Combust.

Fourthly, from being Retrograde or not Retrograde, for accordingly he promises good or ill, warrantable or indirect meanes.

In all this judgment, determine according to the plurality of testimonies, wherein you must have some recourse to the aspects of the *Significators* with other Planets; for let us admit ψ to be Lord of the second, or *Dispositor* of \odot , and that η out of the sixth house doth cast his \square aspect unto him, let us imagine that ψ is extreemly fortunate and essentially dignified, which is a most assured testimony that the Native shall be very rich; yet notwithstanding, he shall receive prejudice from some of his Father's Kinred, or from a Servant or Servants, or by dealing in small Cattle: and if you will know at what time he shall receive such prejudice, then observe when either \otimes comes to the Termes, \square σ or ρ of η , and the Native of sufficient age, or capable of dealing in worldly affaires, and the time shall be then of his damage from such men or things, or neer that time,

Bbbb

and

and herein direct the ☉ *Converse* and *Direct* : Or againe, he shall receive detriment from such a party as before nominated, when the ascendant comes to the evill aspect of ♄ ; and this Direction falls out to be in the second house : or when in a Revolution he finds ♄ in his second house, in any ill aspect to the Lord of the second or ☉ in the *Radix*.

The benevolent Planets, or the *Significators* moderately fortified when they are in any evill aspect of the *Infortunes*, have some participation in their influence and nature ; the *Infortunes* assisted with the propitious aspects of the *Fortunes*, lose much of their evill influence.

The nature of the *Significators*, when but moderately fortified, is ever inconstant, and doth manifestly expresse either good or ill, at what time the *Significators* doe meet with any of the *Termes* of that or those Planets, who in the *Radix* did impede or afflict the *Significators* of Substance : He that with judgment will well peruse what precedes, may frame a considerable judgment upon what was promised in the front of the Chapter.

CHAP. CXVII.

If the Estate of the NATIVE shall continue, or be Durable.

FROM the principall *Significators* of Substance we derive this manner of Judgment, and he is ever that Planet who is posited in the second, if essentially dignified : if this Planet be benevolent, powerfull, and, as I said, essentially qualified in dignities, his Wealth will continue and remaine without any disturbance, all his life time.

If that Planet be weak, his Riches will continue, but with great hazard, so that he shall find much difficulty to attaine, and as great labour to preserve them ; for many times he shall get good store of Wealth, and suddenly againe shall lose somewhat equivalent unto it.

If an *Infortune* be in the second, consider if he be strong or weak : if he be potent, the estate shall continue, but with difficulty,

culty, yet he shall be subject rather to lose then lay up: if he be unfortunate, his Fortune shall not continue, but be overthrown and come to nothing: When Planets are but moderately fortified, frame your judgment accordingly.

If many Planets be in the second house, that Planet is chiefly to be preferred who is most powerfull, according unto whose nature you must judge.

If no Planet be in the second, which many times appears, preferre that Planet who is Lord of the second house, and Dispositor of ☿, and thereafter consider of the Wealth or poverty of the Native.

If you acquire the time, *viz.* About what part of his life, or when the Native may expect Wealth, or the goods of Fortune? though it's best discovered by the Significators and ☿ directed to Benificall Premissors, unto the * Δ or ♂ of the Lord of the second, or Dispositor of ☿, or Planet in the second, and their severall aspects: Yet if any desire to know in a generall way, let him consider in that quarter of Heaven he finds any of the aforesaid Significators of Riches, and especially him that is most fortified; for if he or they are placed, or the greater part of them, betwixt the ascendant and tenth house, then the Native shall have an Estate or augmentation of Riches in his youth: If they are posited in the ninth, eighth or seventh, in his Manhood, or at those yeers when he is of full age, or from twenty five to thirty five or forty: if they are in the sixth, fifth or fourth, then more neer to old age, or after forty, and before he be fifty five: if they are in the third, second or first, then towards his latter end. In this judgment you ought well to consider, whether the Native may probably live many or few yeers, and accordingly to divide that time, and so poynnt out the time of his access to Riches.

The Significators Orientall of the ☉, argue quicknesse, and the time sooner; Occidentall of the ☉, neerer old age; Retrograde Planets signifie the same thing, *viz.* they retard; the Planets direct and swift in motion, hasten the time: If Directions concurre with the time limited, hereby the judgment you frame will prove more certaine, and you may be more confident.

h ♂ or ☉ are ill, posited in the second; and very bad it is

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when

when you find the Lord of the second Combust, and ☉ unfortunate, it usually portends confiscation of Estate, banishment, &c. the *Luminaries* applying to Planets in angles, the Native continues in Estate as he was left by his Ancestors; but if they apply to Planets in cadent houses, he diminisheth his Paternal stock: *Oculus* ☿, *Cor* ♀, *Caput Medusæ* with ☉, or joyned to his Lord, expresses losse of Riches, and threatens poverty. He who hath estate designed by ♄, will be covetous. but when ☉ and ♃ have signification, then not so: If any of the *Infortunes* behold the *Significator* of Substance, and both be Retrograde, Cadent, Peregrine, in Signes of contrary nature, the Native will be perpetually poor.



Judgments upon the third H o u s e.

Of Kinred, viz. Brethren and Sisters.

H E E that would judge generally of Brethren and Sisters, ought to frame his conjecture especially from the Nativity of the first borne, for that doth best manifest the number of Brethren and Sisters, which shall after the Birth succeed or be borne: But if the Nativity of the first borne cannot be had, and yet the Native is desirous to know somewhat of the condition and quality of Brethren and Sisters, they may follow the rules subsequent, wherein, first, I declare *Whether the Native shall have Brothers or Sisters: Secondly, What shall their condition be: Thirdly, Whether the Native and they shall live in unity and concord, &c.*

CHAP. CXVIII.

If have Brethren or Sisters.

T H E *Significators* of Brethren and Sisters in every Nativity are,

First,

First, The third house from five degrees preceding the cusp, untill five degrees of the succeeding house.

Secondly, the Lord of the third house, and Planet or Planets intercepted therein, if any be.

Thirdly, ♂ who is ever a generall Significator of Brethren, but the ♀ of Sisters.

If therefore all these Significators, or the greater part of them be such Planets as we terme fruitfull, and posited in prolificall Signes, they discern many Brethren and Sisters: If the Significators be barren Planets, and in barren Signes, they declare few or none at all.

If testimonies of mediocrity happen, viz. that a barren Planet be in a fruitfull Signe, or on the contrary, then is there foreseen but a small number, or a meannesse of Brethren and Sisters; which is either encreased or diminished, according to the number of Significators and their potency, as they exceed either in testimonies of sterility, or fruitfulness.

We call the Fruitfull or Prolificall Planets, ♃ ♀; and some do adde hereunto ♄, being of the nature of ♃ and ♀.

Sterill or barren Planets are ♅ and ♂, as also ♆, being of the nature of ♅ and ♂.

The Luminaries shew a mediocrity; yet the ☉ is more neer to Barrennesse, by reason of his excesse of heat; the ♀, in regard she is moyst by nature, is more fruitfull then barren.

♄ is indifferent, and argues plurality, where joyned with fruitfull Planets; the contrary when posited with barren; for he assumes the nature of that Planet with whom he is in configuration: Wherein you must regard the quality of the aspect, a ♂ being preferred before a △ a △ before a *, a * before a □, a □ before an ♂, so also a Partill aspect before a Platick.

Nature of the Signes in Judgment of BRETHREN.

✓ By reason ♂, a sterill Planet, hath that for his house, and the ☉ for Exaltation, is rather a Signe of Barrennesse then otherwise.

✗ Is reputed more fruitfull then barren, being the house of ♀, who is fruitfull, and the exaltation of ♀.

II Is adjudged barren, being the house of ♄, who discerns nothing of himself.

♄ Is a fruitfull Signe, it being the house of the ♃, and the exaltation of ♈.

♌ Is reputed barren, being the house of the ☉, and Lyons bring forth Young rarely.

♊ Hath the name of a barren Signe, for Mayds of themselves produce no Births, &c.

♋ Rather a Signe of fecundity, it being the house of ♀, and ♎ his exaltation.

♍ Though the house of ♂, yet generally accepted for fruitfull.

♎ Ever conceived fruitfull, because the house of ♈.

♏ A Signe of few children inclining to barrenesse.

♐ Without doubt more fruitfull then barren.

♑ Very fecund and prolificall, being the House of ♈, and exaltation of ♀; its Signe of many Children.

CHAP. CXIX.

Of the Fortune and condition of Brethren.

FROM the affection of the *Significators* we judge of their Fortune; for if all, or the greater part be strong, they intimate an happy condition, long life, honour and Wealth to the Brothers and Sisters, and that the Native may have good thereby: the contrary is signified when the *Significators* are weak, &c.

If part be weak and part strong, then some of them shall have a moderate Fortune, others many Adversities. This is also diligently to be observed, if either all, or the greatest number of *Significators* be strong, and amongst these ♃ well fortified, and ♂ prove weak, it argues the Sisters shall be more happy then the Brothers: But on the contrary, if ♂ be strong, and the ♃ weak and afflicted, it imports the Brethren to come to better preferment, and to live better then the Sisters.

CHAP. CXX.

*Of the unity or concord of the Native with his Brethren
and Sisters.*

IF a benevolent aspect be between the Lord of the first and third, it signifies concord and mutuall good will amongst them, *viz.* betwixt the Native and his Brethren and Sisters: if a \square or ρ happen betwixt them, there's no signe of concord to be amongst them: if no aspect at all happen, no love is like to be.

What is said of Brethren and Sisters, and their mutuall good will each to other, may be applied to Kinred, Neighbours, or Consanguinity. I usually doe find, and I doe not remember that I ever failed, in whose Nativities I find η Peregrine in the third, or σ , or the ψ posited therein, there did unexpectedly arise many unkindnesses, much controversie, and all manner of occasions wherby the Native was perpetually disturbed in his manner of living, by his owne flesh and blood, &c. The Lord of the ascendant in \square or ρ of η or σ , or both, there's but little love to be expected amongst the Brethren: If the Lord of the third be σ , and behold the Lord of the ascendant with a Δ , and by Reception, the Native shall agree well with his Brethren, though they dissent amongst themselves. Lord of the third in the ascendant, agreeing with the Lord of the ascendant, or in mutuall Reception, or one Planet Lord of the third and first, there's like to be great concord betwixt the Native and his Brethren: The Native shall have benefit and profit from his Brethren or Sisters, or Kinred, if the Lord of the third be joynted to \otimes or his Lord, in good places of Heaven: ψ in the third, and Lord of the second Combust, shew, the Native will receive prejudice by or from his Brethren, in his Estate: γ , or \approx in the first, argues, the Brethren poor conditioned, or else enemies: ☿ or ♄ argues powerfull Kinred or Brethren, but not helpfull, rather enemies: ♁ or ♂ in the first, the Brethren either dissent, or stir up trouble to the Native: γ in ρ to σ notes disagreement. What is spoke of Brethren, understand of Kinred and Neighbours.

CHAP.

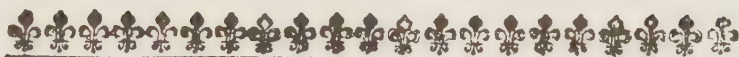
CHAP. CXXI.

Number of Brethren.

TAKE that from the Signe of the third house ; if it be prolificall, and his Lord also, say the Native shall have many, and so the contrary : So many Planets as behold the third house or his Lord, out of Masculine Signes, so many Brethren are designed ; if they be in feminine Signes, then so many Sisters : If the Planets that are *Significators* behold one another with good aspects they shall live ; if with ill aspect, they dye ♂ Combust, imports few Brethren, and the death of the younger, if any be : the Lord of the third Combust, or ☉ in the third house, or in ☿ of ♈, signifies few Brethen, and that they will not live long : ♄ or ♀ in the first house, he that is then borne is either first borne, or will live best of all the rest : ♄ or ☉ in any of the Angles in their Essentiall dignitie, or if the Lord of the ascendant be of the three superior Planets, and in the third house, or if the Lord of the third be an inferiour Planet, and in the ascendant, he that is then borne is either the first borne, or shall live in the best manner of them.

The *Ancients* here in the judgments of this house, doe in a manner quite desert *Ptolomey*, who requires judgment from the Signe of the mid-heaven, being the Mothers house, and diurnally from ♀, nocturnally from ☽, and from that house succeeding the mid-heaven, which must needs be the eleventh of Figure. And he saith, if Benevolent Planets behold those places, we may predict many Brethren. Herein, without doubt, his meaning was, if the Native enquire whether he should have more Brethren or Sisters by the same Mother he was borne of, it hath some probability of truth and reason in it then : Otherwise the manner I have prescribed is the more generally followed, and more rationall : and therein *Ptolomey* stands single, neither followed by Greek, Jew, Arabian or Latine. *Stultum est absque demonstratione pre aliis uni Credere.*

Judgments



Judgments upon the fourth H O U S E.

Concerning Parents, &c. And Patrimony of the Father.

TH E *Significators* of the Father in every Geniture are : *Of the Father*
 First, the fourth house ; secondly, the Lord thereof :
 thirdly, the ☉ in a diurnall Geniture, ☿ in a nocturnal : fourthly, the Planet or Planets in the fourth are considerable. These *Significators* or the most of them strong and fortunate, in good aspect of ♀ or ♀, shew the happy condition of the Father after the Childs birth.

If the *Significators* be unfortunate and impeditied, they shew the dejected and low condition of the Father, and that he is subject to many misfortunes, &c.

If some be strong and others weak, and they tend to a mediocrity, then the Fortune of the Parents are intended or remitted according to the nature of the Planet or Planets occupying the fourth house ; and if there be many therein, he that is most dignified shall be preferred in judgment. But these judgments are best drawn from the Fathers own Nativity.

If in the fourth house you find fortunate Planets and their Lords in angles or succedants, well disposed, in no aspect to the *Infortunes*, you may judge the condition of the Parents laudable and good : but if the *Significators* be in cadent houses, and unfortunnte stars in the 4th; or if the Lords of the places before-said be afflicted of the *Infortunes*, you may predict, the Parents are subject to many misfortunes : and doe you judge the greatnesse of their happinesse or misfortune by the strength or debility of the *Significators* : The Lord of the fourth in Reception with the Lord of the ascendant, or in Δ or * with him, argues a flourishing condition in the Father.

☉ or ♀ in the fourth, argue the Father to be a man of good quality ; if the Planet who signifies the Father be in an angle or succedant house, and in his owne house or Exaltati-

on, it generally denotes the Father to be a man of esteem and quality.

☉ \bar{h} ♂ and ♀ in the fourth, shew the Father will live but a while.

If ♀ and ♀ by any application or aspect are in configuration with ☉ or \bar{h} , and that there be any friendly aspect betwixt them, both of them being strong, they promise long life to the Father : ☉ with ♄, and the ♃ in the fourth, shew the Father to be of good Parents, but the Native not long lived.

☉ better dignified then the ♃, shew the Father better descended then the Mother ; and so the contrary. ☉ and ♃ in ♂ in a masculine Signe, shew the dignity of the Father, but short life to the Mother, and that before the Father.

☉ or the Lord of the fourth being peregrine in the twelfth, shewes a Father of a very low condition : ☉ in ♂ with ♄ and cadent in a *Bestiall* Signe, shewes abject Parents : ☉ and \bar{h} in cadent houses, and in ♂, shewes short life to the Father ; \bar{h} infortuning ☉, the Father dyes of Melancholly, &c.

CHAP. CXXII.

Of the MOTHER.

Of the Mother **T**He Mothers *Significators* are, first, the tenth house : secondly, the Lord thereof ; thirdly, ♀ in a diurnall Nativity, ♃ in a nocturnall ; fourthly, a Planet or Planets in the tenth house.

All or the major part of these *Significators* well constituted in the Figure, viz. in good houses, or essentially dignified, prenoteth good unto the Mother, according to the quality of the Family from whence she is derived, and this after the Birth of the Child, whose Nativity you may handle : But if the *Significators*, especially the ♃, be extreemly afflicted, or very unfortunate, it imports much misery or Sicknesse unto the Mother, or else incumbred with many inconveniences and distractions ; by examining the *Significators* both of Father and Mother, you may easily discover whether the state of the Father

or

or Mother is like to be more happy, whether you have regard to the Goods of Fortune, Body or Mind : for this is a generall rule, that whose *Significators* are best fortified, their condition is most happy. The quality of what is good, or may advance either Parent, is signified by ♀ or ♀ ; what may prejudice them by ☿ or ☿ , the houses wherein they are posited considered : ☿ afflicting the *Significator*, then *Martiall* men or things doe hurt ; if ☿ , then *Saturnine* ; respect the house as aforesaid ; So also, the *Orientality* and *Occidental*ity of ☿ and ♀ ; *Oriental*l, the *Fortunes* more hurt the Life ; *Occidental*l, the Estate. The happy condition of the Mothers *Significators*, shew her good state : the Father's *Significators* well dignified, argue his good fortune and prosperous condition.

☿ or ♀ in the tenth, in good aspect with ♀ , it argues the Mother her health and happy state, ☿ or ♀ in ☿ with ☿ or ♀ in the tenth or fourth, signifie she will not live long.

If the ☿ be fortunate in her owne house, or in Exaltation in an angle, or succedant house, and be assisted by ♀ her ♀ or ☿ , or else ♀ doe aspect her, the Mother is like to live long and happily.

☿ and ♀ in abject places of the Figure, viz. one in the twelfth, the other in the sixth, shew the Mother to have been a servant.

☿ or ☿ afflicting the ☿ by ☿ or ☿ , they also slow in motion, and removed from the angles, shew a sickly mother : if the ☿ and they are swift in motion, and ☿ and ♀ in the first or tenth, second or eleventh, they shorten the Mothers life : ☿ *Oriental*l, afflicted of ☿ , shewes, Feavers, Agues, Trembling or great Feares, unto the Mother : ☿ *Occidental*l, and so afflicted, declares many Diseases : Death by some Imposthumation in her Secrets, as the Matrix, Reines, &c. ☿ in ☿ of ☿ , prenotes Death to the Mother by continuall Sicknesse, and the Chollick.

CHAP. CXXIII.

*If the Mother had difficult Travell in the Natives Birth, or
may live after it.*

Signes of oblique ascensions, as $\psi \approx \text{X} \text{V} \text{X} \text{II}$, in the ascendant, any *Infortune* afflicting it with \square or ρ , or ψ therein, argues a dangerous Labour to the Mother.

Signes of long ascensions in the *Horoscope*, with the aspect of the good Planets, or ♀ therein, declares easie Births.

When the *Fortunes* assist the ☿ by ☿ or aspect, or the ☉ or ☿ in a masculine Signe of right ascension, which are ♈ ♉ ♊ in mens Nativities, but in ♋ ♌ ♍ in womens; the Native hath a facill and easie egressse out of his Mothers Womb.

The *Infortunes* in the twelfth, portend the slow progression of the Native from his Mother, and her great perill in Child-bearing.

The ♃ in an oblique Signe with a Retrograde Planet, or Stationary, or of flow motion, the Mother was long in Travell of the Native.

If the Lord of the tenth be in the eighth, it may be doubted the Mother will dye of that Child-bearing.

CHAP. CXXIIII.

Whether the Native will enjoy the Estate of his Father; and whether he shall waste or consume it.

THe ☉ conjoynd to ♀ or ♂ by day, or ♄ and ♀ to the same Planers in a nocturnall Nativity, or in good aspect with them, especially in the second or fourth, or if they have dominion in the fourth, they signifie a good Patrimony to descend to the Native, that he will make good improvement of it, and exceedingly augment his Paternall Inheritance : But ♂ in like manner afflictting either the ☉ by day, or ♄ in a night birth, and no benevolent aspect of the *Fortunes* intervening to impede

impede that aspect, the Native will then dissipate his Father's Estate.

Againe, if the ☽ in a nocturnall birth be diminished in light, and be also impeditied by ☿ or ♄, and the Lord of the second in like manner, or the Lord of the fourth and that house be afflicted, and together with this, the second house and Lord thereof unfortunate, these doe all argue, the Native will waste his Patrimony, and bring it unto nothing.

♄ in the twelfth with the Lord of the fourth, and both Peregrine, the Native consumes the Father's Estate; so when *Infortunes* are in the fourth, and the Lord of the fifth with them unfortunate: ☉ and ☿ in ♌, Peregrine, afflicting the second house, argue the same.

CHAP. CXXV.

Of the mutuall agreement of PARENTS.

IN diurnall Genitures consider the ☉ and ♀, and judge according to their configuration or mutuall reception of each other, of the mutuall Love of Parents; for if ♀ be fortunate and going to Combustion, it's an argument the Woman will endeavour to please her Husband; if she be Retrograde, Peregrine unfortunate, and separate from ☉, judge the contrary, *viz.* that she will be stiffe-necked, disobedient, &c.

In a nocturnall *Genesis*, consider ♄ and ☽, and how they aspect each other; if with a benevolent aspect, you may predict Love, Unity and Good will; and so the contrary when they are in ☐ or ♌, *viz.* they will perpetually disagree: if the Lord of the tenth be in ♌ to the Lord of the fourth, they disagree: an *Infortune* in the tenth, the Mother is the cause; in the fourth the Father is ill conditioned, &c.

CHAP. CXXVI.

*Of the Parents mutuall love to the Native, and which of his Parents
shall best love him.*

THe generall *Significators* are first to be considered; as in a diurnall Nativity, for the Father ☉, for the Mother ♀: these two *Significators*, if they behold the Lord of the first, or the *Horoscope* it selfe with a * or Δ aspect, there's then like to be love and concord betwixt the Native and his Parents.

In a nocturnall Nativity, consider for the Father ☿; for the Mother ♀: If they behold the Lord of the *Horoscope* with a friendly aspect, you need not doubt but there will be love and unity betwixt the Parents and Native.

If they cast their ☊ or ☌ to the Lord of the ascendant, that aspect denotes much discord to arise betwixt them.

You must ever observe, that if the ♀ or ☌ doe cast their * or Δ to the Lord of the ascendant, and not ☿ or ☉, that then the Mother will best affect the Native; and so judge when contrary aspects happen, or when there is mutuall reception betwixt the Lord of the the ascendant, and either of the *Significators* of Father or Mother: observe with whom the reception is, and from that Parent signified by that *Significator*, the Native shall have most affection.

Regiomontanus hath taught how to extract the Fathers Nativity from the Sonnes, in *Problem. 24.* and it hath been much used by some excellent *Astrologians* of this Kingdome: the manner briefly is thus; If the Geniture be by day, and the ☉ not upon the cusp of the tenth or fourth, take his Circle of position, and under that Pole let the degree of the ☉ be your ascendant, substract 90. degr. from the oblique ascension of the ☉, and it gives you the right ascension of the Mid heaven; see what the Poles of the other houses are by *Regiomontanus*, pag. 175. and by a continuall addition of 30. degr. to the right ascension, seeking what degree of the Ecliptick answers to the oblique ascension thereof, you attaine the cusps of the eleventh, twelfth, second, third houses, and then the Figure

is

is as easily erected, as by having the true place of the Nativity, &c. place all your Planets therein accordingly.

CHAP. CXVII.

Of the significations in a Nativity, of great Fortune to be obtained out of MINES.

WHEN \hbar is Lord of the fourth house, or posited in the fourth house, either in his Exaltation or house, and is Direct, swift in motion, and in configuration, by a benevolent aspect, with the Fortunes, it demonstrates the Native shall acquire an ample Fortune by managing Querries and Mines where Mettals, Coales, Stones or Minerals are to be obtained; the more potent he is, the more Gain may be expected, and more evidently the effects will appear.

The Lord of the fourth house received by either of the *Luminaries*, or the Planet that disposeth either of the Lights, with mutuall Reception, imports abundance of Wealth by meanes of Mines, whether Coale-mines, Quarries, Lead-mines, &c. Iron-mines, or the like.

ψ in the fourth in \simeq , promisetht the Native much Wealth out of the Bowels of the earth, by Tyn especially, and argues a good Inheritance, or personall Estate from the Father: without doubt in this judgment \hbar is most to be preferred when he falls to be in the fourth house in \simeq , and ψ shall then be in \simeq : σ in the fourth house in α , and \odot in γ , is absolutely very promising for the Native to deal in Iron Mines, Silver Mines, or in Gold Mines.

For to be fortunate in Coale-mines or Lead-Oare, it is requisite that \hbar be in an earthly Signe, in some good aspect of \odot σ or γ , and he either in the fourth, or having a good aspect to those Planets posited in the fourth.

The



The sixth H O U S E , and the *Judgments* appertaining unto it.

Of the Infirmities and Diseases of Bodies.

THE Health of Body is knowne according to the Method following.

First, from the Signe ascending and his Lord, who signifie the Life and Temperament of the Native.

Secondly, from the ☉ and ♃, for the ♃ ruleth the humours, the ☉ the Spirit vitall ; if strong, they promise Health ; if evill, then Sickneses.

Thirdly, from the sixth house, and Lord thereof.

Fourthly, from the Planet or Planets in the sixth.

Fifthly, from the seventh house and his Lord, it being opposite to the ascendant.

Three things are materially considerable in the Significators.

First, whether they be strong or weak, or in aspect with the Fortunes, or not joyned with fixed Stars of ill influence.

Secondly, whether they be free from the evill aspects of ♀ and ♂.

Thirdly, whether the Temperament be equall or unequall.

If you find all or most of the *Significators* well fortified, and free from the hostile aspects of the *Infortunes*, and not conjoyned to malevolent fixed Starres, they signifie sound Bodies, and strong, and not like to be much afflicted with Sicknesse ; for it's strongly maintained, if the Signe of a Fortune ascend, and it is free from the ill aspects of the *Infortunes*, and the ♃ strong, and not any way afflicted by the *Infortunes*, you may hope the Native will not be sickly.

But on the contrary, if you find all or most of the *Significators* weak and unfortunate, or afflicted by the malignant Planets

nets or their aspects, or else Peregrine, Combust, &c. or most of the Significators in the twelfth, eighth or sixth houses, they render Bodies subject to many and grievous Infirmities hardly curable, &c.

APHORISMES usefull for this House.

IF the ascendant and the Lord of the Signe or Signes intercepted therein be unfortunate, or afflicted of the maleficall: Or

If the Lord of the ascendant be in the sixth or twelfth, it argues a sickly person.

He that hath the ascendant and all the Planets in Signes of one Triplicity, shall continually be tormented with such Infirmities as proceed from the predominant qualities of that Trygon: if they be in watry Signes, with Flegme; in earthly, with Melancholly; in fiery, with Choller, Anger, Heat, Wheelks or Pimples in the Face; in ayery, abundance of Blood.

The Lord of the ascendant applying to the Lord of the sixth, argues the Native most negligent of his owne Health.

☉ In an angle, viz, the first or tenth, especially in ♉, gives long life: ☉ in the sixth, eighth, seventh or twelfth, sometimes gives few yeers, much sicknesse, many afflictions.

☽ and ♃ in ♈, for the most part gives ill coloured people, leane, and in age very infirme, arguing many times Madnesse, or want of Understanding, and afflicted with such Diseases, the Physitians cannot discover or cure them.

♃ Afflicted by ☐ or ♀ of ♄ or with ☿ in the first or second, shew the whole life to be infirme: Fixed Stars of the nature of ♄ joyaed with the Lights makes lean and infirm people.

He will be sickly, and a weakling, that hath ♀ elevated above ♄ & ♀ in the sixth, denotes sudden, casuall Diseases, easily returning againe; if in the twelfth, he afflicts the body with extreame weaknesse casuall and unexpectedly: An Infortune in the Nativity being Masculine, shewes casuall Diseases or falls; if Vespertine, long Diseases: ♀ in the ascendant, inflicts the Face with wounds or scars.

♄ In the Mid-heaven burnt by sudden and violent Falls, and doth al-

so cast men from their Preferment. But to proceed according to our former method.

The more testimonies of health you find, the fewer Diseases shall you judge the Native shall be troubled withall; and so for Infirmities: for if the major part the of the *Significators* be unfortunate, weak, or labour with any affliction, you may be sure the Native will have abundance of sicknesses.

Againe, it followeth, that either ♀ or ♂ may be both the *Significator* and author of Diseases; as if either of them be Lord of the ascendant or fixt house, and labour under both the evils of affliction, viz. if either of them be weak and infected of the other *Infortune*: Sometimes the *Significator* alone, as when he is onely weak, or onely afflicted by the other *Infortune*, and not otherwise: Sometimes as he is author alone of infirmities, viz. when he is not *Significator*, yet doth afflict the other with his ☐ or ♂ aspect. It's generally held, the other Planets may be *Significators* but not authors of Diseases; whereupon Authors have resolved, that *Fortunes* may be doubly afflicted, viz. by their owne imbecility, and the malignant configuration of ♀ or ♂: if therefore the *Significators* are afflicted both these wayes, the effects depending upon them shall be more vehement; but if the *Significator* be afflicted only by his owne imbecility, or onely by the evil aspect of the *Infortunes*, it threatens lesse evill, but yet evill: and verily the more apparent the effects will shew themselves, by how much the aspect is partill, and proceeds from a Planet angular.

Kinds and
Qualities
how discovered.

The kinds or qualities of Diseases are manifested from the nature of the *Significators*, who either are weak, or afflicted of the *Infortunes*, or else at some times are both in themselves impotent and afflicted by aspect.

Next, the quality of the Infirmary is taken or discovered by the Signe of the Zodiack, wherein the *Significators* are posited, so also from the nature of the *Infortune* who doth infect the *Significators*: lastly, from the nature of the Signe wherein the malevolent Planet is, who doth infect the *Significator*.

♀ Significa-

♂ Significa- tor or Author of the Infirmi- ty denote	{	The right Eare.	{	The Infirmi- ties of those	{	Leaproisie.
		The Spleen.		Members are		The Cancer.
		The Bladder.		Cold, and		Palsie.
		The Bones.		such as doe		Consumption.
		The Teeth.		arise frō de- flux of hu- mors to those		The black Jaundies.
				members.		Quarlan Agues.
						Dropsies.
						Catarres. Paine in the small guts.

♂ signifies	{	The Lungs.	{	The Af- fection	{	Shortnes of Breath or In- flamation of the Lungs.	{	Besides all such diseases as proceed from Wind, Stench or Purification
		The Ribs or Sides.		of these		Apoplexies.		
		Grissels.		Members.		Cramps.		
		Liver.				Pleurisies.		
		Arteries.				Trembling or palpitation of Heart.		
		Pulse.				Quinzy.		
		Seede.				Convulsions.		

♂ signifies	{	Left Eare.	{	As also, these Diseases.	{	The Plague. Impostumes.	{	All Infirmities Hot and Dry.
		Gall.				Acute Feavers. Yellow-Jaundies.		
		Reines.				Carbuncles. Fistulaes.		
		Veines.				Small pocks. Falling-sickness.		
		Secrets.				Flux. Tertian & quotidian Feavers		
						Wounds and Scars in the Face.		

☉ signifieth	{	The Brain.	{	The Infirmities of these members are	{	Swoonings. Wringings at the heart and Stomack. Inflammations in the Eyes, proceeding from sharp chole- rick Humors. All manner of flux- es in the Eyes.
		Sinnews.				
		Heart.				
		Sight.				
		Right Eye.				

♀ signifieth	{	The Matrix.	{	And the affections of these Members,	{	Suffocation and passions of the Ma- trix. Gonorrhea. Pissing disease. Pri- apism, or continuall standing of the Yard. Debility of the Liver, weak- nes of Stomack. French-pox flux of the Stomack, viz. perpetual vomit- ing. Blood-flux. Cold stomach.
		Reines.				
		Parts of generatiō.				
		Paps. Throat.				
		Loynes.				
		Liver.				
		Sperme.				

♂ signifies	The Braine.	diseases of these Members are	Madnesse. Phrenzy.
	Spirits.		Want of Sense.
	Imagination.		Letbargie. Stammering.
	Memory.		Impediments in the Speech or Tongue.
	Tongue.		Hoarcenesse. Falling-sicknesse.
	(Hands & Feet)		Ptisick. Much Spittle.

♂ signifies	The Braine.	The Sick- nesses of these Members,	Falling-evil.
	Right Eye of a Woman,		False.
	Left of a Man.		Chollick.
	Ventricle.		Menstrua's in Women.
	Intestines or Bowels, or		Flegmatique Impos- tulations.
	Entrailles.		All Obstructions.
	Bladder.		
	The Taste.		

Diseases the SIGNES signifie.

- ♀ The Head, and parts thereof, Eyes, Eares, Face, Teeth, Beard, Deaf-
 nesse, Tooth-ach, scars in the Face, Freckles, Warts, Ring-worms,
 Tetters, Itches in those parts.
 ♂ The Neck, hinder part thereof, Throat and Voyce.
 II Shoulders, Armes, Hands, shoullder-blades.
 ☿ Lungs, Breast, Ribs, Pappes, Liver, spleen.
 ♀ Heart, Stomack, Ridge of the Back, Sides, Diaphragma or
 Mid-riffe.
 ♀ The Belly, Entrailles, Mid-riffe.
 ♀ Loynes, Navill, Reines, Hammes, Buttocks, Bladder.
 ♀ Secrets, Bladder, Arse.
 ♀ Thighes, Hammes.
 ♀ Knees.
 ♀ Legs.
 ♀ Feet, Andes.

Every House hath also proper Diseases assigned unto it, of which you may be sufficiently informed in pag. 245. of our second part : by comparing one with another, you shall discover where and in what member the Native shall be infirmed, what the Disease, &c. Briefly, let him consider whether the Significa-
 tor

to be happy or unhappy : secondly, the Signe he occupi-
es : thirdly, the *Infortune* that afflicts the *Significator* : fourthly, the
Signe he possesseth. From hence he must derive judgment of
the quality and cause of the Diseases the Native shall be subject
unto ; being ever mindfull, that the Planets *Significators* of dis-
eases above the earth, the Disease or Sicknesse is in manifest
and apparent parts of the Body ; but under the earth, in pri-
vate or occult members.

CHAP. CXXVIII.

*Of weaknesse in the Sight, or casualties portended
to the Eyes.*

THE ☉ and ♃ in ☐ or ♈ of ♈ or ♎, or both, in An-
gles of the Nativity, argue danger to the Eye-sight.

The ☉ or ♃ in the Milky way or in *Via Lactea* ; which in the
North part is from the 21 of ♎ to the first of ♋ ; and in the
South part is from the seventh to the 17. thereof ; and againe,
from the 22. of ♎ to the fift of ♏ ; or with Cloudy (or *cum Ne-
bulosis stellis*) viz. the *Pleiades* about the 24. of ♎ ; *Presepe* in 2.
13. ♏, *Coma Berenices* in 16. ♏ Cor ♏ 4. 27. ♎ *Oculus* ♎ in
4. ♏, and others in the streame or wave of ♏ ; its common-
ly found true, that any Native, having the lights so posited
neer or with these fixed Stars, shall not dye before he suffer
some defect, or hurt in his Eyes ; and this blemish shall be in-
ferable if the *Luminarie* who declares it is Angular.

Either if the lights in the Milkie way with *Nebulous* Starres,
and either in ♈ ☐ or ♈ of either of the *Infortunes*, portend
blindnesse, if both lights are afflicted ; the right eye onely if
☉ be so posited, the left if the ♃ ; if ♎ afflict, the blindnesse
will proceed from some *Catarrh* ; if ♈, by a blow or some sud-
den chance : the ♃ in ♈ with ☉, she with cloudy fixed Stars,
threatens hurt to the Eyes : ☉ in ♈ with ♈ in the eight, and
the ♃ in ♈ to ♎, she in a humain Sign, threatens blindnesse
and much sicknesse : ♃ with the girdle of *Orion* under the ☉
beames, the Native will at least be blinde of one Eye. ☉ and ♃
in ♈ out of Angles, free from other misfortune, usually de-

notes Purblinde people or squint-eyed. So also when both ☉ and ♃ are with *Nebulous* fixd Stars.

Defects in the Eares.

The two *Infortunes* pronounce debility in hearing, especially ♄, if he be in the termes and house of ♃, who principally governeth Aëry motions and affections, and this especially when ♄ is so posited and in the sixt or eight houses: From hence we judge, if ♃ be Lord of the sixt, and unfortunately placed in the ascendant, and ♄ behold him with ☐ or ☌, or else if ♄ behold the fixe house with ☌, the Native will be deafe, or much defective in his sence of hearing: if the Lord of the sixt or the ♃ be weake, or the one *Infortune* impeded by the other, the Native will have much difficulty in his hearing. ♃ being Lord of the sixt or twelfth *Unfortunated* in the sixt, either declares the Native Deafe, or much afflicted in his Eares.

♃ *Infortunate* in the house of ♄, and placed in the tenth house, the *Infortunes* aspecting him, the Native will have small benefit by his sence of hearing; the more certain if the *Fortunes* interject not their benevolent aspects thereunto.

Impediments of the Tongue, from whence.

If ♄ and ♃ be with the ☉, and they both *Occidental* of the ☉, and in an Angle, neither ☌ or ♃ aspecting them, there will be impediment in the speech or tongue.

♃ under the ☉ beames, and in no aspect with the ♃, in mute Signes; the Native will speak little, or be much defective in his Speech.

♃ Combust of the ☉, principally in the Ascendant, and in a mute or watery Signe; either the Native is mute or very silent, or hath much difficulty to deliver himselfe.

♃ Lord of the sixt *infortunate* in the ascendant, or if he be in the house or terme of ♄, and is placed in the first house or eight house.

♃ in ♍ in the termes and face of ☌, viz. in the first sixt degree,

grees, and the ☽ by ♀ behold him; the Native will Stamer and have impediment in his Speech: ☿ being Lord of the sixth, and in a mute Signe, in ♀ to an *Infortune*, the Native will stamer in speech.

Its the greatest arguments of Stamering that may be, if the Lord of the Ascendant and the Lord of the Signe wherein he is exalted, and Lord of the triplicity of the Sign wherein ☿ is, together with the ☽, if they be all in mute Signes.

Of the Tooth-ach and cause thereof, from the Significators of Diseases.

Who hath ♀ in the ascendant in ♑, its probable he looses all his great Teeth. I finde experimentally, those that have him in ♄ or ♀ in the ascendant, doe loose their great Teeth. ♄ combust of the ☉ in a watery Sign, as in ♄ ♑ or ♀, shews great torment and pain in the Teeth; and this more grievously when ♄ and ☉ are in the Ascendant or sixth house. In any other Signes, he rather shewes extremity of paine from too frequent flux of Rhumes into the Jawe: without doubt the position of ♄ in the Ascendant in any Signe, except ♊ or ♒ is an assured argument of great paine in the Teeth: So also when he is in the seventh, for then he is in ♀ to the ascendant. I have constantly observed, that where ♄ was in the ascendant in an earthly Signe, except ♊, the Native had weake Teeth and distort, quickly perishing; if he were in an Aery Signe, the Native was much vexed with Tooth-ach, but seldome drew any Tooth: If he were in a Fiery Signe, then excesse of heat caused the Tooth-ach, but of themselves the Teeth roted without much trouble or paine, save onely for a day or two.

Of the Falling-sickness and Madnesse.

You must herein with great judgement consider the Significators and their severall mixtures, and understand that the Epilepsie or Falling evil. is a Disease which is contracted from perverse, ill-affected, and contaminated humours, which either viciate the Braine with superfluous and over-much quantity,

tity, or else with pernicious quality ; so that, who are afflicted with this Disease, doe suddenly fall downe, and foame at the mouth, a little time after, they doe againe raise up themselves, returning to their former Senses ; this Disease is knowne from these four causes, as both *Albubater*, *Cardanus* and *Portianus* affirme.

*Falling-sick-
nesse.*

First, when ♀ and the ☿ aspect not each other.

Secondly, or when they are in ♄ and ♀, in convenient houses, both to the ☿ and ♀ ; or when they are in the twelfth, sixth or eighth, and neither of them aspect the ascendant.

Thirdly, when ♄ or ☿, Saturne in a nocturnall Genesis, ☿ in a diurnall, strong, out of an angle, doth afflict both ♀ and ☿.

*From whence
Madnesse.*

Fourthly, when Saturne by day and ☿ by night doe dispose of ♀ and ☿, these configurations concurring, make an Epileptick person.

What produces Madnesse or Fools, hath almost the same causes in *Astrologie* : From hence it is, That he who is subject to the *Falling-sicknesse*, hath usually the ☿ in the ascendant, in ☿ to ♀ and Saturne : He is also afflicted with the same Disease, in whose Nativity Saturne and ☿ are in direct ☿, the one in the ascendant, the other in the seventh, or the one in the Mid-heaven, the other in the fourth.

☿ partilly in ☿ with ☉ and ☿ in the fourth, and Saturne either by his presence ☐ or ☿ afflicting the former Significators, the Native is not onely like to be subject the *Falling sicknesse*, but also to madnesse, or a disturbed Braine.

☉ and ♀ in the ascendant in ☿ to Saturne, declares *Epilepsies*.

☿ in the seventh inclines more to the *Falling-evil* ; in the first, to *Foolery*, or *Madnesse*, especially being there afflicted.

If ☿ be in the full, and then in ☿ with ☿, there's cause to suspect the Natives Judgment : if she be voyd of course, and with Saturne, she intimates *Dolts* and *Asses*, or men of little wit.

♀ with Saturne, ☿ and ♀ with the ☿, the Native will be a conceited *Coxcomb*

☉ in ☿, the ☿ diminished in light, ♀ in ♀ or ☿, the Native will prove a very *Ass* or *Widgion*.

Of the STONE.

The Native who in his Nativity, if it be diurnall, hath Sa-
turne,

turne and ♂ posited in the eighth or seventh house, or ♂ in the sixth in ♀ or ♄, in ☐ or ♀ to ☽, or ☽ in ♀ or ♄ in any ill aspect to ♄, viz. in ☐ or ♀, will be afflicted with the Stone.

♄ in ♀, notes the Strangury, or difficulty in pissing, &c. When in ☽, the same.

Of the Gout.

The Infirmitie of the Gout is deduced from the Luminaries, when they are afflicted by the ♂ or ♀ of the Infortunies, in Signs signifying Diseases, as ♄ ☽ ☿ ♀ ☿ ☿, so as either one of the Lights or one of the Infortunies have a house or Exaltation in the sixth or first; for this Constellation doth not onely intimate naturally a sickly constitution in Youth, but afterward the Gout, when the Native is arrived to more yeers.

The same Disease is signified also, when ♂ ♀ or ☽ in nocturnal Genitures are Cardinall, in ♀ to ♄, he being either in ☽ ☿ ☿ or ☿.

♄ in ☿, in ♀ of ♂ or ☉ or ☽, prenotes the Gout; or if he be in ♀ ☿ ☿, and in the twelfth or sixth houses, in ☐ or ♀ of ♂ ☉ or ☽, he declares the same.

Of Violent Fals.

Such chances proceed from the position of ♄ ♂ ☿ or ☉ in Ayery Signes, neer some violent impetuous fixed Starres in the tenth house, as I have in many Nativities found true: if ♂ be in the twelfth in ♀ ☿ or ♄, the Native is like to be in great danger by Horsemanship, or four footed Beasts, &c.

Some say, if ♄ be elevated above the other Planets in the tenth house, and be in ♂ ☐ or ♀ with either of the Lights, and have dominion in the ascendant or eighth, the Native shall suffer much hurt in his Body by violent Fals.

CHAP. CXXIX.

Whether the Disease the Native is subject unto be curable or not.

If benevolent Planets doe aspect the places of the Significators with * or Δ, and the Significators themselves be in moveable

E e e

Signes

Signes, the Infirmities will be easily cured : if the *Significator* be in fixed Signes, and the Fortunes lend no aspect to the places of the Zodiack wherein the unfortunate *Significators* are, the Diseases will either be of long continuance or hardly ever curable : the more neer the good aspect comes to the *Significators*, or the more partill it is, the more easie is the cure foreseen to be, &c. so the more remote, the worse and the longer time is required for cure. Three Planets signifie cures of Diseases, ♃ by Money and good Councell, ♄ by Medicine, ♀ by Magick-naturall, Divine assistance, by chance, &c. so that when ♃ ♀ or ♄ are well fortified, and have either * or Δ to the *Significators* of diseases, they promise cure; but if the *Significators* of infirmities be in their houses or exaltations, there remains little hope of remedy.

CHAP. CXXX.

Of Servants or small Cattle.

THE *Significators* of ones Family, are, first, the sixth house and Lord thereof; secondly, ♄ a generall *Significator* of Servants : thirdly, a Planet or Planets in the sixth : if these *Significators* or the most of them be benevolent by nature, or well fortified, it argues the Native shall have a great Family, many Servants, and they frugall and profitable for him : the contrary judge, when the *Significators* are evill by nature and unfortunate in the Scheame. In the same nature must you judge of small Cattle, &c. and of their profit unto the Native, &c. Where observe, that a malignant Planet essentially fortified and *Significator* of a Servant, in good aspect with the Lord of the ascendant, may shew a good Servant, though of rough condition.

The Lord of the sixth in any angle fortunate, shewes good Servants ; Lord of the sixth in the tenth, argues, the Native will prefer his Servants. ♄ well posited in the tenth, first, sixth or twelfth, applying to ♃ in a common or moveable Signe, predicts many servants, and they faithfull ; but if he be Retrograde or Combust, and apply to infortunes in fixed Signes, the Natives Servants prove Theeves, unfaithfull, &c. a fortune in the sixth or twelfth, shewes good servants and profit by their labour. In peregrine, ☿ or ♂ in an Aery or fiery Signe in the sixth, usually portends theevish Servants, or such as the Master gets nothing by keeping them.

The

The seventh House, and the Judgments appertaining unto it.

Of Marriage : and first of Mens Marriages.

MAny things are here considerable, but especially these which follow :

First, you must understand that in the Marriages of Men ♀ and the ♂ are principally to be observed.

Secondly, the seventh House and Lord thereof.

Thirdly, a Planet or Planets posited in the seventh, by a due and serious consideration hereof, its possible to judge of the nature and quality, Dowry and other circumstances concerning a Wife.

Whether the Native shall marry a Wife yea or no.

You are herein to poysse with judgement all the *Significators* belonging hereunto, how they are affected, principally ♀ and ♂, if both these Planets be in barren Signes, viz. ♄ ♀ ♁, and Marriage. also in cadent houses, viz. 6. 9. 12. 8. (for the eight house, though it be not cadent, yet is admitted in this judgement by reason of its malignancy :) these testimonies import either a single life, or an averſenesse from Marriage ; and if it chance that the other *Significators* doe herein concur, and that they be in sterill Signes and cadent houses, the effects of the former *significators* shall be more manifest and certain.

If the aforeſaid *Significators*, but especially ♂ and ♀ are not so constituted ; see then if either of them is weake or little fortified ; and besides that, conjoyned to ♄, he being very potent, ♀ her selfe alone, having not the support of any Planet by a good aspect ; and if you then finde ♂ posited in a barren Sign, or cadent house, or extremely afflicted ; these argues no Marriage or any desire thereunto.

But in this point of judgment, you must ever understand,
E e e 2
that

that \hbar ought to be very strong; for if φ and the \mathfrak{D} be more fortified then \hbar , then the preceding judgment holds not true

The same judgment before delivered, will hold of a single Life, or unwillingnesse thereunto: when in a Nativity you find \hbar more elevated then either \mathfrak{D} or φ , no Planet assisting either of them; for herein his elevation is equivalent to a σ . And this judgment seems to be confirmed with reason, for \mathfrak{D} and φ signifie Legitimate Marriages, and the Natives affection to a married life, therefore if either of these or both be extreemly impeded of \hbar , the author of Monkery and Solitarinesse, or of single life, it takes away that affection of mind which doth usually stir up a desire in the Native to contract Matrimony. Concubines and private Sweet hearts are discovered by φ her aspect to \hbar and σ , being all of them peregrine or weak, and in no good aspect of the \odot or \mathfrak{D} : $\odot \vee \varphi$ argue Chastity; φ and σ Impudency and Lust.

You must remember this, that the other *Significators* of Marriage are also to be examined, viz. whether they be in barren Signes or cadent houses, or weak and much afflicted, and in σ with \hbar and he well fortified; for if the testimonies of these *Significators* agree with the affliction of φ & \mathfrak{D} , without doubt the Native will then never Marry: \mathfrak{D} in \mathfrak{M} , in \square of \hbar , he in Ω or γ ; \mathfrak{D} Combust of the \odot and in \square or ρ to \hbar , if she be in $\nu \approx$ or \approx , the Native never Marries.

The ρ of φ and \hbar , or \square , helps much to a single life; the \mathfrak{D} as well as shee being in a barren Signe, and cadent house, and some of the other *Significators* either unhappily placed in bad houses or unfruitfull Signes: but it's observable, that the \mathfrak{D} in \square or ρ of \hbar , hath not so strong signification of a single life, as that of her selfe without many other testimonies she shall signifie any such thing, no although φ her selfe be in a barren Signe.

Signes of Marriage.

Signe of the seventh a prolificall Signe.

The Lord thereof fortunate; a benevolent Planet in the seventh.

φ and \mathfrak{D} in secund Signes, and in the first, first or eleventh or tenth houses, Lord

Lord of the ascendant appying to the Lord of the seventh, there being also equall Reception betwixt them, the Native will desire Marriage, and these are assured testimonies of his abilitie and potency to *Venerious* acts; so that where you find these configurations or the major part concurring, they argue, the Native will marry, &c.

CHAP. CXXXI.

Whether the Native shall obtaine his WIFE with ease, or much difficulty.

HEREIN you must consider all the qualities of the *Significators* of Marriage, wherein if you find the greater part of them fortunate Planets, or well fortified, he shall easily then obtain his Wife; if they be weak, and are signified by the *Infortunates*, then not without labour and difficulty: but if they all be imbecill and ill affected, then shall he make love unto many, and be as oft deluded, and in conclusion have much difficulty in procuring a Wife: In whose Nativity ♀ is not in some good aspect with ♂, that party shall suffer many inconveniencies in his loves or affections.

Againe, the nature of the *Significators* is considerable, for the benevolent Planets doe promise happy successe; the greater happinesse the stronger they are: The malevolent, usually much labour, yea though they be very powerfull. I have ever observed, that when ♄ and ♂ are in ♌ out of the first and seventh houses, or when ♄ alone hath been neer the cusp of the seventh, or when ♀ hath been in ♎ or ♏, and not in aspect of ♂, or when ♂ hath been in ♏ or ♐ in the seventh, whether in aspect to ♀ or not, that the Native had extraordinary difficulty to procure a Wife, and married at last upon a sudden; but withall, that he was prone to Women, and abounded in *Laciviousnesse*, and was extreame *Venerious* in the worst sense.

The time of Marriage.

If all the *Significators* of Marriage or the greater part, and
 E e e 3 amongst

Amongst these, the \mathfrak{D} is *Oriental* of the \odot , and in *Oriental* quarters of Heaven, viz. tenth, eleventh, twelfth, fourth, fifth, sixth houses, then the Native shall marry in youth, or after his more mature yeers, shall espouse a young Woman.

If the *Significators* be *Occidental* of the \odot , and in *Occidental* quarters of Heaven, viz. ninth, eighth, seventh, first, second, third, he shall either then very late contract Matrimony, or else in his youth marry a Widow, or one very aged.

Besides this, observe the motion of the *Significators*, for if they be direct and swift in motion, they declare Marriage in youth: but if they be Retrograde, slow in motion, or stationary, they prolong the time. Having collected the testimonies of the *Significators*, if then you find a discrepancy, you must have respect in that case to those *Significators* that neereſt agree with the \mathfrak{D} or \mathfrak{F} , but eſpecially the \mathfrak{D} .

The more ſpeciall time is beſt adjudged from the directions of the degree of the ſeventh houſe, or Lord thereof, or of the \mathfrak{D} or \mathfrak{F} to the degree, or to the Lord of the aſcendant: The time of Marriage is better diſcovered in my judgment, all reſpect had to the opinions of the *Ancients* contrary unto it, viz. by direction of the mid heaven to the σ * \square or \triangle of \mathfrak{F} , if ſhe were potent in the *Radix*, or to the ſame aſpects with the \mathfrak{D} ; or by direction of the \odot , direct and converſe to the Body, * \square or \triangle of \mathfrak{D} or \mathfrak{F} ; or by direction of \mathfrak{D} to any of the premiſed aſpects to the \odot or σ : if the direction meet with a \square or ρ either of \odot or σ , ſee if it fall not in the *Termes* of a *Fortune*; alſo, either mid-heaven or \odot or \mathfrak{D} directed to the * or \triangle of the Lord of the ſeventh, or a fortunate Planet in the ſeventh, denotes the time of Marriage.

CHAP. CXXXII.

Of the number of WIVES.

IF all the *Significators* of Marriage be in watry Signes, which we uſually terme fruitfull, for the moſt part they note many Wives, or more then one; the contrary, if poſited in \mathfrak{M} Ω Π .
Amongſt

Amongst all the *Significators* ♃ and ♀ give the most evident testimony, as having most power in mens Marriages; so that usually the ♃ in the seventh, in what Signe soever, gives more then one Wife, unlesse she be extreemly afflicted of ♄ or the ☉: I must confesse, I never knew that the Native failed of having plurality of She-friends (*alias*, a Concubine or two) when the ♃ was in the seventh, but not alwayes two Wives, except she were very potent, and then she did declare more then one Wife, &c.

The ♃ conjoynd to one Planet onely, whether by plattick or partill aspect, denotes onely one Wife: where observe when she is thus joyned to one onely Planet, and is more strong then that Planet with whom she is in aspect, the man out-lives his Wife: but if the Planet to whom the ♃ is joyned is more powerful then the ♃, the Husband dyes before the Wife.

If the ♃ is bodily joyned to no Planet, consider how many Planets, and they direct and free from Combustion and not in their Fall or Detriment, doe aspect her partilly, but so as ♃ apply to them, and not they unto her, (the ☉ here is not considerable) from thence you may conjecture of the number of Wives; you must consider the quality of the Signs wherein the Planets are that aspect the ♃, for fruitfull Signs double the number. *Ptolomey* his rule is this, The ♃ in a Signe of one forme and applying to one Planet, notes one Wife; in a Bycorpore-all Signe applying to many Planets, many Wives, or Marriage oftener then once.

If no such thing appeare as formerly mentioned, consider how many Planets direct and free from Combustion, or the ☉ beams are constituted betwixt the mid-heaven and ♀, making progresse from the mid heaven towards the ascendant, and so many Wives shall the Native have.

If those Planets so posited betwixt the mid heaven and ♀ shall suffer by Retrogradation or Combustion, and yet be in their essentiall Dignities, *viz.* either House or Exaltation, or in mutuall Reception of such dignities, then you may account those Planets in the number, for *Significators* of a Wife or Wives.

When these rules hold not, or use cannot be made of them observe,

observe how many Planets behold the Lord of the seventh with partill aspect, whether they be Retrograde or Combust, and from thence collect the number of Wives.

The best approved rule I have hitherto found by experience is this, Consider how many Planets there are in the Signe the ♃ is in, the appying unto them, and not separated, so many Wives the Native may expect; if no such bodily presence be, observe how many Planets, having dignities in the Signe she is in, doe behold her with partill aspect, so many Wives may be hoped for, &c.

Observe this generall rule about Wives, if the *Significators* be weak, they rather argue Sweet hearts and Wenches, or such as he may wooe for Wives, rather then marriage it selfe: againe, if the ♃ apply to a Planet in a common Signe, it argues two Wives: If she be in a fruitfull Signe, and apply to a Planet in a fruitfull or Bycorporeall Signe, it argues three Wives: if together with this *Aphorisme* the Signe of the seventh be prolificall, and the Lord of the seventh in a common or fruitfull Signe, it's then without dispute the Native will have three Wives.

CHAP. CXXXIII.

From whence, or from what Quarter the Native shall have his WIFE.

THe *Significators* of Marriage in the ninth or third houses, or else peregrine, having no essentiall Dignities, portend the Native shall marry a stranger, and not one borne in the County (I say not Country) he himself was born in.

Lord of the seventh in the ninth, or Lord of the ninth in the seventh, intimates he maries one not born neer his own Country, or place where his owne birth was; yet she will prove a religious, rich and vertuous Wife, especially if the *Significator* be benevolent and well fortified: ♀ Lady of the ninth in the first or tenth, gives a Wife borne in another Country: ☽ and ♀ in ♂ in the seventh, or beholding the seventh, signifie the Wife

Wife, to be a stranger : ☉ in the third, signifie his Wife to be no Native of the place he was borne in.

If you consider the Signe of the seventh, Sign where the Lord of the seventh is in, Signes wherein ♀ and ☽ are in, and the quarters of Heaven wherein they are posited ; you may give judgment more certainly, judging by the greater number of testimonies.

CHAP. CXXXIII.

What manner of Wife or Wives the Native shall have, if Faire or Deformed.

THe true signification hereof is generally taken from the Signe of the seventh, and the nature of the Planet who is principall Significator of the Wife, or from the Planets beholding the ☽, she applying unto them either by ☿, or any other partill aspect : If all or most of these be in Signes of pulchritude, they argue a handsome Wife ; in Signes of deformity, a soule Wife : Signes which declare fairnesse, are ♀ ♁ and first part of ♊ ; ♋ ♌ and ♍ shew mediocrity : Signes of deformity are ♎ ♏ ♐ ♑, the latter part of ♒ and ♓ :

The principall Significator of deformity is ♄, when therefore ♄ afflicteth the Significators with his evill aspect, he causeth deformity ; the Significator Combust of the ☉, deforms the Complexion : when ♀ is with ♄ in the Termes of ♄, or ♄ doe behold ♀, the Native marrieth an old woman, or of more yeers then doth agree with his age : ♄ and ☿ in the seventh promiset the same.

♃ ♀ and ☽ happily in configuration with each other, or affecting the cusp of the seventh house, or the principall Significator, declares a handsome Wife.

♃ Notwithstanding in the seventh, in ☿ with the ☽, gives no very handsome Woman, if other circumstances concur not ; and this I have proved true many times, as also, that if he be in the seventh, and not essentially strong, he gives a Widow and not a Maid.

Conditions of
the Wife.

Now generally for the condition of the Wife, they are such as the Planet who describes the Wife doth import, and they according unto *Ptolomey*, from whom *Leoviti*, *Pezelius*, *Schoenerus*, *Carceus* and *Origanus* doe borrow what they have in this judgment, *viz.* If ♀ apply unto ♀, he promiset, when he is well affected, a Woman taciturne, grave, advised, sparing, laborious, &c. but if he be ill affected, the Woman proves troublesome, froward, suspicious, stubborne, envious, a meer droane, or very lazy.

♄ well placed, intimates one very godly, mild, chaste, noble, honest, a good house keeper and hufwife. If he is ill placed, she hath these vertues in her, but they are clouded, and she makes no shew of them, by reason of some blemish or other cast upon her.

The ♀ applying unto ♂, and he well affected, shewes one very cordiall and hearty, a stout-hearted Wench, scorning to be too much in subjection, will endure no affronts or injuries, furious or angry, prone to revenge her selfe of any wrong offered her; would willingly wear the Breeches; when ill affected, she is quarrellsome, perverse, violent, a costly Dame, and proud, infamous, never quiet, a notorious turbulent woman.

When the ♀ applies to ♀, and she is well constituted, it declares a faire, handsome Lady, pleasant, sweet in condition, urbane and civill, affable, vertuous: if she be ill qualified in dignities, then the Wife may be expected to be of contrary disposition to what preceds, *viz.* then she is arrogant, wastfull, talkative, a nice hufwife, prodigall, a consumer of her Estate, &c. perhaps not too honest, &c.

The ♀ being in ♂ or applying to ♀, and he either strong in dignities Essentiall, or free from misfortune, points out an ingenious Dame, circumspect, pleasant and well spoken, carefull to provide for her Family, &c.

If he be ill dignified, then she is a pratler, a gossip, a liar, speaking one thing and intending another, mutable, malicious, a watling hufwife, making discord where-ever she comes.

The ☉ and ♀ herein have no manner of signification assigned them, I meane in the conditions of the Wife.

The forme and shape of the Wife must be had or framed according

cording to the nature of the Planets and Signes in the Figure, of which we there spoke copiously.

Aphorismes concerning the posture of ♀.

IF ♀ be Orientall, and in Essentiall dignities, and ♀ in aspect with her, it Prenotes the Woman will be Master.

♀ in the second, argues the Native marries his Wife for Wealth.

♀ in the sixth, the Native marries a Wife of servile or low condition, &c.

♀ in the fourth, in □ or ♀ to ♀ in ☿, shewes the Wife to be light: if she be in ☿, it portends the Native will be much given to Lechery.

♀ in the seventh, the Native is long ere he marry, and will love Harlots.

♀ in the eleventh, the Native will cohabit with a Woman having Children.

♀ in the tenth, the Native marries a gallant noble soule; if in aspect with ♀ the more noble.

♀ in the first with ♀, especially if in his owne house, or else in the house of ♀, renders the Native a Wife that is either dishonest, aged, or a very poor, sneaking Wife.

♀ joyned to ♀ in the fourth, or else in ♀ his house, ♀ posited in the tenth, portend the Native will marry a sordid Woman, or of no Quality: If she be at the same time in any aspect with ♀, she is strangely evil, and will be suspected of sorcery or poisons; in ☿ or ♀, it argues a Whore.

♂ in the fourth, and ♀ with ♀ in the tenth, the Wife will have no Children, either by reason of age, or defect of nature.

♀ in ☿ with ♀ and ♀ in the sixth, advise the Native to beware of Hornes.

♀ and ♀ in ☿ in the seventh, shew the Native hath no faculty in, or is impotent to beget children.

♀ in ☿ with ♀ ♀ ♀, gives laborious Wives, good House-wives, Women affectionately loving their Husbands.

♂ with ♀ denote the Wife full of spirit, movable, an ill Huswife, prodigall, and that the Native is or will be an Adulterer.

In mixing his aspect with ♀, encreases licentiousnesse, filthinesse, immodesty. ♀ fairnesse, cleanlinesse, modesty. ♀ varies many times for good or ill, as dignified or unfortunate.

*Riches of the
wife.*

Of Riches attending the Wife, or accrewing by her portion, herein you must consider those Planets whom I specified before, *viz.* who did behold the ♀ by any good aspect, or were in ♂ with her; for if those Planets be benevolent, and essentially fortified, they declare a rich and wealthy Wife, well defended, &c. if they be malevolent Planets and ill dignified, they argue the contrary.

Wherein I must give you this generall caution, *viz.* that you consider the quality and birth of the Native, before you rashly pronounce a noble Wife, or one well descended, for let us admit I have a Beggars Nativity to calculate, and that he hath ♀ in ♀, free from all manner of impediment, to signifie the Wife he shall marry; I shall then describe the person of ♀ and his conditions, but I will not say she shall be noble or gloriously borne, but wil frame this judgment, That he shall marry a Wife so qualified, &c. But one well descended, as unto his condition *viz.* perhaps she may be the Daughter of some Tradesman or Farmer, &c. and this unto him and his Beggery, is as if shewere nobly borne, considering the difference betwixt a Beggar and a Farmer, and whereas being signified by ♀, shee ought to be rich, &c. without doubt a Wife so signified, shall have some pretty Portion from her Parents or Friends, and shall reduce this poor man and beggar, by this her Marriage, to a better kind of living or subsistence; for the Artist must not predict impossibilities, but to every one *Quoad Capax*, &c. but to our former purpose.

Generally, the Fortunes, or either of them in the seventh, especially if strong, argue a wealthy Wife, and well descended: malevolent Planets in that house denote much trouble, if they be potent, perhaps the Wife may be rich, but withall ill conditioned.

The Lord of the seventh in the tenth, or the Lord of the tenth in the seventh, promises a good Wife.

Lord of the second in the seventh, or Lord of the seventh in the second, promises the same.

Lord

Lord of the twelfth in the seventh, or Lord of the seventh in the twelfth, usually predicts a poore Wife, ill bred, and of obscure Parents.

Signes of a good Wife.

The happy aspect of ♃ to ♀ or ♄, with reception in Dignities equivalent, shew a wealthy Wife, and Marriage with a person of great Birth.

Lord of the seventh in the seventh, gives an honest, simple Wife.

Lord of the seventh in the eighth, if he be a Fortune, argues a rich Wife, and borne to have an Inheritance very ample.

Kingly fixed Stars of the first magnitude, neer the cusp of the seventh, if the cusp thereof be also fortunate, these testimonies argue a rich and good dispositioned Wife.

Signes of ill fortune by a Wife.

Malignant Planets in the seventh very strong, denotes Riches with a Wife, but not attainable without some scandall or trouble.

The Infortunes very imbecill in the seventh, notes Wives, or a Wife, very poore, of abject and sordid condition and birth.

The Lord of the seventh in the sixth or twelfth, or on the contrary, the Lord of the sixth or twelfth in the seventh, shewes the Wife to be either a servant, or very poorly borne.

It's not good for the Native that either ♄ or ♀ be in the seventh, unlesse the Fortunes doe aspect them, and be not cadent from the house, for ♄ doth cause sorrow and travell in the matter of Marriage, and ♀ doth shew their death and destruction before the Native.

♀ in ☐ or ♂ of ♄ signifies prejudice by Marriage.

♀ in the second, in an evill aspect of the malevolent Planets, declares detriment by reason of the Wife.

The ♄ Lady of the seventh and posited in the eighth, decreasing in light, denies any great felicity in Marriage.

CHAP. CXXXV.

Of the mutuall Love and Concord betwixt Man and Wife.

CONSIDER the Planet or Planets shewing the number of Wives, whether they be of the Fortunes, & behold the ♄ with friendly aspect; if so, they doe declare much love, sweet society and that perpetuall good-will shall continually be betweene them.

ffff 3

But

But if they be malevolent by nature, and have ☐ or ☿ to ☽, they will fall out upon every slight occasion, nor will there be ever any perfect unity betwixt them.

If a benigne Planet aspect the ☽ with an ill aspect, the Native and his Wife shall then agree but moderately: yet in most things they will accord.

If a malignant Planet have a friendly aspect unto the ☽, they will agree but indifferently, and will be subject to disagree in most things; for as the evill aspect of the *Fortunes* hurt but little, so the benevolent aspect of the *Infortunes* for the most part tends to ill.

What I have said of the good or evill aspects in this matter, onely hath relation to the Lord of the seventh and the ☽, but not to any of the other *Significators*.

The most assured means to know the agreement or disagreement of Man and Wife is, by comparing their Genitures together, if they can be procured; wherein if you find the ☉ in the Wives Geniture, to be in the Signe and degree the ☽ was in the Man's, or if the ☽ in the Wives is the place of the ☉ in the Man's, it is a very good Signe of unity and concord.

Or if the *Significators* of Marriage are in * or △, they shew unity and affection; and so contrary aspects, contrary affections.

Good Planets beholding the ☽ or Lord of the seventh with * or △, argue concord.

♀ with ♄ beholding ♂, there will arise jealousies betwixt the Native and his Wife.

♀ in the twelfth, designs but ill Marriage; if ♃ be also in the twelfth the Wife brings but little Fortune.

♀ When she is in ill aspect with the ☽ or the *Infortunes*, shewes dissention betwixt Man and Wife by reason of lasciviousnesse, &c.

The *Significators* of Marriage in movable Signes, argues instability in Marriage, nor doth any great content arise from thence.

♀ in a movable Signe, argues an unconstant man in affection, nor will he be content with one Woman, especially if the ☽ or she be in ♋ or ♊: ♀ in a common Signe argues delight in Marriage:

If the Lord of the ascendant be in a common Signe, and ♀ infortunate, the Native will not be content with one Woman. If the ☽ behold the

the ☉ with a good aspect, both of them in humane Signes, and one of the Fortunes aspect either or both of them, the Native and his Wife will agree well; if the aspects betwixt the ☉ and ☽ be ill, and an Infortune have ☐ or ☿ to one or both of them, they perpetually disagree. ☽ diminishing in light, and in ☿ of ☿ in a movable Signe the Natives Wife never truly loved him, but some other man.

Or if the ☽ be Lady of the seventh, and diminished in light, and be placed in the eighth, the Native will receive no felicity in Mairimony.

CHAP. CXXXVI.

Whether the Native or his Wife shall dye first.

IN judging of this question, you must have respect to the Significators of the Wife or Lord of the seventh house, if these be afflicted by the Infortunes, or posited in cadent houses, especially in the second, which is opposite to the eighth, it denotes the death of the Wife, or long and tedious Infirmities.

☽ onely conjoynd to one Planet, and so signifying but one Wife, if she be more fortified then the Planet she is with, the Wife dyes first; if the Planet be better fortified then the ☽, the man dyes first.

☽ in the fourth, the Native's Wife or Wives dye first.

When the ☽ is separated from ☿, and applyes to ♀ in the West, or Occident all part of Heaven, the Native shall have many Wives, but they will all dye before him.

☽ and ♀ in ☿ with ♄ in the seventh, argue the Death of the Wife, and much adoe to obtaine one.

♀ in the fourth, in evill aspect of ☿ and ♄, argue the death of the Wife; if therein she be in a movable Signe, the Native will have many Wives and they all dye before him.

☽ in the seventh, in ill aspect of the Infortunes, without the assistance of ♀ or ♀ the Wife dyeth first.

♀ being Occidentall of the ☉, Peregrine, conjunct to the Infortunes, or in ☐ or ☿ of them, signifie, the Wife will live but a short space.

♀ in ☿ with ☿ in the twelfth, denotes, the Native will be a grave to his Wife and use her basely.

One of the Infortunes in the seventh or fourth, the Native shall bury his Wife.

The

The Infortunes Peregrine in the seventh, having dominion therein, declares, the Native shall see the death of his enemies and Wives.

Lord of the seventh combust or cadent, the Native's Wives dye before him.

Lord of the seventh in the eight denotes the same.

CHAP. CXXXVII.

Of the Marriage of WOMEN.

First, their *Significators* are ☉ and ♂, who in Womens Nativities have most signification.

Secondly, the seventh house and Lord thereof.

Thirdly, the Planet or Planets in the seventh.

From the disposition of these *Significators*, their quality and posture, we judge in the same manner as in Mens Nativities, accepting herein the ☉ in the place of ♀, and ♂ in the place of ♀; and we herein consider, whether the *Significators* be barren or prolificall, or are in double-bodied Signes, or in fruitfull; whether the *Significators* be *Fortunes* or *Infortunes*, strong or weak, and from hence we produce judgment upon these severall *Queries*.

If the Woman shall marry.

If the *Significator* in a VVomans Nativity be fruitfull, strong in fortunate Houses, and in good aspect of the *Fortunes*, they then promise Marriage: But if the *Significators* be barren, placed in unfortunate Houses, imbecill and afflicted of the malevolents, they argue no Marriage: ♀ being *Occidentall* in the seventh house and ♀ in the fourth, in a VVomans Geniture, argue, the VVoman hath no great desire to marry, and that she is nothing delighted in Venerious sports.

If ☉ and ♀ be in masculine Signes, or in the same masculine quarter of Heaven, or in one and the same Signe, it being masculine, the VVoman will be a *Virago*, will not care for men, and if the chance to marry, will prove a refractory Wife.

The

If with difficulty or not.

The *Significators* applying to each other by benevolent aspects, or being of themselves *Fortunes*, argue, she marries without difficulty; contrary aspects and *Significators* the contrary.

When, or in what time.

The speciall time is discerned by direction of Mid-heaven or ☉; the generall time by the ☉: for if he be in *Oriental* Quadrants, he denotes they marry in youth either to a young or old man, or after their full age with a young man: if the ☉ be in an *Occidental* Quarter, he notes, it will be long ere she marry, and then with an old man.

How many Husbands.

☉ in a Signe of one forme, or in aspect with one matutine Planet, notes she shall marry but once: ☉ in a Signe of many shapes, or in aspect unto many matutine Planets, shew, she will marry more then once.

The Signe of the seventh, the Lord thereof and the ☉ in a common Signe, signifie the Woman shall have two Husbands; either ☉ or ♂ in a double-bodied Signe, signifies two Husbands: ♀ in common Signe, or tropick, and her *Dispositor* also in such Signes, denotes more Husbands.

Againe, look to how many Planets the ☉ is joyned corporally, in the Signe he is in at Birth, partilly or platick, so many Husbands she will have: If the ☉ is joyned to no Planet by body, see how many Planets that have dignity in the Signe the ☉ is in, doe behold the ☉, the ☉ applying to them, they not to him, so many Husbands the Woman shall have.

From whence Marry.

If the *Significators* be Peregrine, the Husband will be a stranger; or ☿, in a Womans Nativity, be in the third, it notes the same.

What manner of Husband.

Take the Signe of the seventh to signifie the shape of his Body, the Lord thereof his Conditions, with reference to the as-

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pects

pects the Lord of the seventh and ☉ have to the other Planets, and this I ever found the most certaine way ; if the Husband be to be *Saturnine*, describe ♄, &c. if ♃, then doe so for him ; and so in the rest.

If Rich.

Contrary to the rules of the *Ancients*, I constantly observe this way ; To examine the strength of the eighth house, the Lord thereof, and Planet or Planets posited therein, and according to their posture or fortitude, so due I judge : for if these *Significators* be strong, and free from malevolent aspects, they argue a rich Husband ; and so on the contrary. Let the Lord of the eighth be in his owne house, and angular, I never feare the Husbands Estate.

If Agree.

The *Significators* of Marriage either in mutuall reception, or in * or Δ to one another, or in good aspects with the *Fortunes*, shew Unity : contrary aspects, and the *Significators* in the twelfth, sixth or eighth, portend no concord.

The fift H o u s e, and its proper *Judgments.*

Viz. Of Children.

Herein you must consider the fift house, then the eleventh and first, and if in these houses you find fruitful Planets in prolificall Signes, Issue or Children are promised ; if barren Signes possesse the cusps of these houses, and barren Planets therein be posited, they argue no Children : when no Planet is in any of these houses, have recourse to the Lord of the fift, the testimonies of barrennesse and fruitfulnessse collected, judge by the major testimonies.

Planets that signifie Issue are ♃ ♀ ♄, so doth ♁.

Barren Planets, ♄ ♂ ☉, to which in signification is added ☿.

☿ being of so convertible a nature, and so indifferent, is ever adjudged

adjudged according to that Planet whose nature he assumes, either by σ or aspect, or in whose essentiall dignity he is constituted, as we have formerly delivered our selves in our judgment upon the third house.

If a Planet promising Children be in the fift, and a Planet of contrary signification in the eleventh, preferre that Planet in the fift before the other in the eleventh, and say, the Native shall have Children : on the contrary, if a sterill Planet be in the fift, and a prolificall one in the eleventh, this signification rather imports barrennesse, or no children, then otherwise.

If no Planets be in these houses, then consider the Lord of the fift, if he be a secund Planet, the Native shall beget Children ; if he be a barren one, the Native will have no Issue, or very few, or will they live.

Consider the nature of the Signes in which the Planets are, who either shew fruitfulness or barrennesse ; if they be barren or fruitfull, or of mediocrity in signification, the quality of these Signs is to be mixed and conferred with the nature of the Planets ; for if a secund Planet be in a fruitfull Signe, especially in the fift house, it's an evident signification of Children : judge the contrary of a barren Planet in a sterill Signe. A fruitfull Planet in a barren Signe, shewes mediocrity ; in that case you must have recourse to your other *Significators* ; A barren Planet by nature in a fruitfull Signe, doth little in this manner of judgment : according to the greater number of testimonies, you must pronounce judgment of having Children or not.

ALBUBATER, SCHONER, and others, have delivered these *Aphorismes*, of which ORIGANUS makes plentifull mention, Pag. 640.

Δ and ζ in the fift, and the Lord of the Signe or Signes wherein they are free from all manner of impediment, denotes many Children.

ζ being Orientall, in good aspect with the Fortunes, for then he participates of their nature, shewes many Children ; but if Occidentall, and in configuration with the Infortunes, he then argues barrennesse.

♃ in the first, promises Children, but if ♀ be therein, in the same house, they will prove ill conditioned.

If the Signe of the first, Signe wherein the Lord of the first is, and Sign ascending be prolificall, many Children are promised.

♀ in the ascendant, and ♃ in the seventh, shewes Issue, and from them much good to the Parent.

♃ in Δ to ♃ in humane or moyst Signes, gives Children.

♃ and ♀ with ♃ in an angle, or in aspect from angles, signifies many Children.

♀ and ♃ in the first house, especially in a fruitfull Signe, give much Issue, declares the Children to prove well.

All the Planets in fruitfull Signes, gives abundance of Children.

Infortunes in the house of Children, therein unfortunate, if they be a little weak, the Native may have Children; if they be much afflicted, they will not live; if greatly, they argue sterility.

♀ in the first or seventh, in ♂ or ♀ with ♀, or in any commutative Dignity of his, viz. be in her Terme, she in his Terme; or if ♀ be in ♂, and ♀ in ♀, argue barrennesse to Men, abortion to Woman, or that the Native shall dye presently after he hath seen the light.

♂ in the first, and ☉ in □ to ♃, denies Issue.

If ☉ ♀ or ♂ rule the ascendant, first and eleventh, without some good aspect of the Fortunes, or if they are in the house of Children, and no Planet occupy that house, simply they deny Children.

☉ with ♀ and ♀ in the eleventh or first, aspecting the ♃, shew, the Native will dye without having Children, or if any be borne, they dye suddenly.

It's the greatest argument of having no Children, when the Lord of the first is Retrograde or Combust, especially when the Significator is an Infortune: I know where ♃ is in the first of a Nativity, in ☉ Retrograde, and yet there is no Children, though both Husband and Wife are very likely people.

CHAP. CXXXVIII.

How many Children the Native may have.

THe number of Children in generall, you may partly discover by collection of the testimonies; for the more Planets

nets that are fruitfull and posited in the fift or eleventh, and in such Signes as we nominate fruitfull, doe discern the greater number of Children ; so the fewer the Planets are in those houses, and those also posited in barren Signes, so much lesse Issue, or fewer Children may be expected : Planets prolificall in bycorporeall Signes, double the number of Children ; in fruitfull Signes, the same Planets treble the number.

Whether Male or Female.

♂ ♀ ☉ they are masculine Planets, if in Houses, Signes and Degrees masculine, they discover Male children : ♀ and ☊ are Feminine Planets ; if *Occidentall*, and in Signes, Houses and Degrees Feminine, they argue Females.

If all the *Significators* who pronounce Children, or the ma- *Long lived.*
jor number of them be potent, strong and essentially fortified, they promise long lived, famous and happy Children, who will be obedient unto, and beneficiall to their Parents.

The weaknesse of the *Significators* argues not onely short life, *Short lived.*
but disobedient and little comfortable to the Parents.

If there be a benevolent aspect betwixt the Lord of the fifth *Love or Ha-*
and first, there's like to be mutuall Love betwixt the Father and *tred with Pa-*
the Child or Children : an hatefull aspect demonstrates the *rents.*
contrary.

Aphorismes of ALBUBATER concerning Children.

♂ and ☉ in the fift or eleventh, argue, the Children of the Native shall not live long.

☉ having dominion in the fift, joynd to an Infortune, leave not one Child alive.

☉ ♀ in ☊ in the mid-heaven, in ☐ or ☋ of ☊, kils the Children.

☊ in ☋ to ♀, either kils the Children, or argues an ill death unto them ; so also doth ♀ when in ☋ to ♀, he then kils the greater part of them.

♀ in the ascendant, ♀ in the west, notes, the Children will live but a short time.

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The

The Lord of the fift in the eighth, shew, the Children will dye before the Father.

The Lord of the fift in 8 with Infortunes, or with the Lord of the eighth, or in a bad aspect of the Infortunes, kills the Children, &c.

In the judgments of Children, all men have declined the Opinion of Ptolomey, who herein adviſeth to conſider the tenth, and eleventh, fourth and fift, the Signes of thoſe houſes, and Planets therein, &c.

Judgments upon the ninth H o u s e.

Of Journeys and Religious.

THe Significators of long Journeys and Travels are taken First, from the ninth Houſe and his Lord.

Secondly, from the Planet or Planets in the ninth.

Thirdly, from ♃ and ♀; Ptolomey addes ♂ in conſideration hereof.

1. From all theſe Significators, judgments are deduced, whether the Native is to travell into farre Countreys, yea or no; or once or many times, or ſo frequently travell, that all his life, as it were, ſhall be led in parts tranſmarine, or whether he ſhall but ſeldome make forraigne Voyages.

2. When it is evident the Native ſhall travell, theſe circumſtances are conſiderable, Unto what parts of the world he will bend his Journeys from his native Country: if it appeare he ſhall viſit ſundry parts, then towards which part eſpecially.

3. What may be the cauſes principall of travells.

4. Whether he ſhall be ſucceſfull in travell yea or not; and whether he will incurre danger or hazard of his life thereby.

C H A P. C X X X I X.

Whether the Native ſhall travell or not.

OBſerve for reſolving this matter, the beforenamed Significators but eſpecially the ♃ and ♀.

Who

Who if they be in mutuall Reception or in ☿.

Or in ☿ or Reception with the Lord of the ninth or first.

Or if they be posited in the ninth, third or first, or have dignities in those houses, they prenote travell without doubt.

The Lord of the ninth in the first, or the Lord of the first in the ninth, or when they are in ☿ together.

☉ in the house of the ♀ or ☿, or in Reception with either of them by essentiall Dignities, or conjoynd to ☿ or ♀, or both, shewes Travelling or Journeys : Many Planets in movable Signs, stir up the Native's mind to Travell.

☿ in the house of the ♀, or the ♀ in the house of ☿, the same.

The more significations of Journeys you find, the more frequent and more continued Journeys will the Native make, &c. and so on the contrary, when few testimonies of Journeys are, then few Travels : Many Planets Occidentall, especially the ♀, shew many Journeys.

None of these aspects or significations happening, it's an argument, the Native will have no desire to see forreigne Countreys, but will remaine at home in his own Country : ever observing, Significators in movable Signs shew profitable, and speed in Travell ; fixed Signes are arguments of long stay abroad, and but of little profit.

To what part of the World the Native shall Travell.

When you have manifest evidence of Travelling, and it is desired, into what part of the World it's probable he will travell ; you must judge as followeth.

First, judgment herein is derived from the Planets discerning Journeys.

Secondly, from the Signes of the Zodiack wherein those Planets are.

☉ and ♀ shew towards the East from his native Country, because they love the East.

☿ towards the South.

♂ towards the North.

☿ and ♀ towards the West.

☿ designes the quarter of Heaven which the Planet doth with whom he is in aspect

Yet if he be in conjunction with the Sunne or Moon, unlesse in essentiall

essentiall dignity, he prenates nothing in this manner of judgment.

The *Signes* are considered according to their *Triplicities*.

Fiery Trygon, viz. γ Ω π shew the East part.

Aery Trygon, viz. Π ∞ ∞ declare the West.

Earthly Trygon, viz. δ II V expresse the South.

Watry Trygon, viz. \mathfrak{S} M X shew the North.

By collecting the major number of testimonies, frame your judgment of the quarter of Heaven.

Ptolomey will have us consider, in giving judgment of the quarter of Heaven unto which the Native is to travell, the position of the *Luminaries*; which way of his hath no affinity with the judgments of other *Astrologians*, nor is it so consentaneous to reason it selfe, without relation had to those houses which do properly designe Travell. His words are; If the *Luminaries* be found in *Oriental Quadrants*, or *Quarters*, it denotes Travels towards the East and South-east quarters of the World: If the Lights be in *Occidentall* quarters, then towards the West and North. *Abenrodan* saith, by East quarters he meanes the tenth, eleventh, twelfth, first, second and third houses; by West quarter, the ninth, eighth, seventh, sixth, fifth and fourth houses.

You must consider the latitude of δ and D , if they have North latitude, and be strong in signification, judge the Native to travell North-ward; if South latitude, then Southward.

The most certaine and assured way is, to collect your testimonies in order, and from the major number to frame your judgment.

Whether he shall travell by Land or Water.

This is a most scrupulous *Quere*, but in reason it is thus answered, that if the major part of the *Significators* be in fiery or earthly *Signes*, they denote travell more by Land then Water: if they are in watry and aery, then by Water, or sometimes by Water, sometimes by Land: The *Significators* in four-footed *Signes*, argue travell by Horse and Coach; the *Significators* in humane *Signes*, then by Foot.

CHAP. CXL.

Cause of TRAVELL.

First, the causes moving to travell are taken from the Planets who are *Significators* of Journeys: Secondly, from the signification of the Houses in which the Planets are posited: I acquainted you before, the Planets signified *Matters and Persons*, wherefore if those Planets that design travell are conjoynd to ♄, or are in his essentiall Dignities, or if ♄ himselve be *Significator*, he shewes the cause of Travell to proceed from Matters or men *Saturnine*, viz. as for matters either for discovery of some rich Mines, or recovery of some Inheritance befallen him by the Deceased, or some such Things or Commodities as are *Saturnine*. As for Men, Ancient men, grave, reverend Magistrates, Gentlemen or Merchants of ♄ his condition, &c.

If ♃, he shewes the cause, it's for Religion, Honour, Law, Ecclesiasticall preferment, &c. or for, or by persons who administer such things, as Bishops, Church-men, Prelates, Noblemen, Judges, Gentlemen, &c. and so of the rest of the Planets, as specified in the second House.

Next consider the signification of the Houses in which the Planets are posited, who declare Journeys; for if the *Significators* be in the first, a naturall desire of seeing strange Countries possesseth the Native: In the second, he travels with a desire to buy and sell, whereby he may enrich himselfe, &c. and so in the rest.

So that in few words, the cause of Travell appears from the nature of the *Significators*, and naturall signification of the Houses wherein they are placed.

H A L Y delivers these generall *Apborismes* of the
Lord of the ninth.

If the Lord of the ninth be in the ascendant, the Native will travell much: If he be in the second, he will gaine much by his Travels: in the third, he will cohabit with strange Women, and oft shift his place: In the
H h h h fourth,

fourth, his Parents will have some occult infirmnesse, and the Native will dye in his Travels : In the fift, he will have Children in another Country : In the sixt, he will gaine by his Slaves or Servants, and his Cattle, shall fall sick in his Travels : In the seventh, he will obtaine a good Wife, and she will be obedient (which is a good thing :) In the eighth, the Native will be greedy of procuring an Estate, and for that cause will journey beyond Seas, &c.

CHAP. CXLI.

Of Successe in TRAVELL.

When the *Significators* are potent, and in aspect with benevolent Planets, or in their owne Houses, the Native may travell securely without danger, and they denote prosperity, much Friendship, many Honours, according to the quality of the person, &c.

If the *Significators* are weak, or in aspect with the malevolent Planets, or are posited in their Houses, usually the Native meets with many difficulties and dangers in his peregrination ; the quality of his dangers are deduced from ♀ or ♂, and the Signe they doe occupy ; when therefore they infect the *Significator*, or are elevated above him, or are Lords of the place he is in, they portend danger in his Travels, of the nature of the House and Signe wherein they are ; as if in the twelfth, danger imprisonment ; in the third, by trechery of Kinred or Neighbours, or common Theeves : and ♀ herein shewes Poverty, want of Money, ♂ losse or hurt by Theeves and Souldiers.

The *Significators* in moyst Signes, shew prejudice by sudden Showres, by Waters, by Navigations, and solitary places.

In fixed Signes (except ♀) by sudden dangerous Fals, or by sudden and unexpected stormes of Winds.

In movable Signes, by Lightning or Thunder, or sudden change of the Ayre.

In humane Signes, by Theeves, Deceits, Depredations.

In Bestiall Signes, hurts by four-footed Beasts, Fals or Earth-quakes, or by ruine of Houses or Buildings.

In

In \mathfrak{m} , danger by a Flux or Poyson : If the *Significators* of Journeys be in Watry Signes, and are afflicted by the *Infortunes* and they with violent fixed Starres, the Native will be drowned in some Tempest,

\mathfrak{h} with the Lord of the ninth in the twelfth, the Native will be slain in his Travels ; if the Lord of the ninth be in his place he will be robbed.

What Region or Country will be best or most fortunate unto the Native.

WHat Regions or Countries will best concur with the Native, you must know by considering the Kingdomes and Cities subject to the first, tenth, eleventh and second house of the Birth, or to the Signes wherein \mathfrak{v} \mathfrak{q} or \mathfrak{a} are ; you must avoyd the Kingdomes and Cities subject to the Signes the *Infortunes* are in, when they signifie ill, or afflict the *Significator* ; for those Cities or Kingdomes are ever conceived to be fortunate unto the Native, wherein \mathfrak{v} \mathfrak{q} \mathfrak{a} or \mathfrak{e} are posited.

Those Regions are ever observed to be adverse unto the Native, which are under the dominion of the Sign of the seventh, sixth, eighth and fourth ; the more when an *Infortune* possesseth the Signe of any of those houses, and hath no aspect unto \mathfrak{v} or \mathfrak{q} : carefully let the Native avoyd those Countries subject to the Signe wherein \mathfrak{h} \mathfrak{o} or \mathfrak{v} are, if they be Lords of the seventh, eighth or twelfth.

What Kingdome, Country or City is subject to every of the twelve Signes, you may read in the first part of this Work, beginning at page 93.

CHAP. CXLII.

Of the Religion of the Native.

\mathfrak{h} \mathfrak{o} or \mathfrak{v} in the ninth, or \mathfrak{h} or \mathfrak{o} in the third opposite to the ninth house, being in a movable Signe, and \mathfrak{v} weak, peregrine or in his detriment, and in a cadent house, afflicted of the Maleficals, viz. \mathfrak{h} or \mathfrak{o} , usually such Natives are either

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very

very backward in Religion, expresse little, or else are of none at all, or are perverted in that wherein they were educated, or if they doe stumble upon any Religion, they prove most pernicious Sectaries.

But if ♀ or ♁ possesse the ninth or third, the Native proves a good Christian, and a lover of Religion wherein trained up.

The ☉ ☽ or ☿ in those houses, are moderate Signs, and doe augment the signification of goodnesse, when in any benevolent aspect of ♀ or ☿; decrease and diminish it when in aspect with the *Infortunes*.

If no Planets occupy the third or ninth, consider ♀, the naturall Significator of Religion, if he be in his owne House Exaltation, and also in an angle, or in Reception with ☿ or ☉, ☽ or ♀, it denotes a good minded and a religious man.

If ♀ be peregrine, in his Fall or Detriment, and in a cadent house of the Figure, and afflicted of the malevolents, he notes the contrary.

I would not here in this Chapter have any man to think that the influence of the Starre, enforceth to this or that Religion, or that they are the causers of ones being either Religious or contrary, it's the grace of God effects that, viz. gives Piety, Godlinesse, and the Graces of the Spirit; the Starres onely decipher the naturall propensity of the Native to good or ill, and whether he will be permanent or not in either, according to his naturall inclination.

Aphorismes shewing inclinations to PIETY.

♂ or ♁ in the ninth or third, or with Spica ♃, signifie a religious party.

♂ in Cazimi, ☉ expresse, *An apt soule for Prophecie and Divination.*

☉ ☽ and ☿ in the ninth or third, shew men moderately affected in Religion.

☉ in the ninth, shewes much piety in the Native, gives religious Preferments, and makes admirable Preachers.

Th in

♄ in the ninth in any of his owne Dignities, argues Religion, Chastity and Faith.

The Lord of the ninth being a Fortune, but ill disposed, may argue the Native to be of a right judgment, yet few will credit him.

♄ or ♀ in the ninth or third, Direct, irradiated with the good aspect of the Fortunes, themselves occupying a fixed Signe, argue approved Piety; yet not so sincere and firme, as if the Fortunes had been in their places. If the before-named Planets be weak, they shew the contrary.

When ☉ and ♀ have dominion in the ninth, and have dignity in the place of ♀ D, the ascendant, and are in aspect besides with ♀ and D, the words of that Native will be like Oracles.

Many Planets in the ninth, shew a mixture of goodnesse.

When no Planets are in the ninth, consider ♄, for he either in his own house, or Reception with ♀ ☉ D or ♀, or in ♂ * or Δ with ♀, these in angles shew the Native to be a religious man.

Aphorismes signifying IMPIETY.

♄ ♂ ♃ in the ninth or third, in movable Signes, ♄ being peregrine or in Detriment, Cadent, infected of the Infortunes, argue, the Native will not be constant in one Religion.

The Lords of the ninth unfortunate in angles, shewes contemners of Godlinesse; the more certaine if they be Retrograde: Where observe, ♄ inclines to Heresie, ♂ to Blasphemy, ♃ to Atheisme.

♄ in the ninth Retrograde, in a common Signe, shewes a man of no Faith, onely he expresth an out side. ♂ in the ninth unfortunate, argues wrangling Priests, Lyars, &c. The D ♀ and Lord of the ascendant in double-bodied Signes, notes, the Native will be Hereticall, or change that Religion wherein he was first educated.

♀ or D in the ninth in a movable or bycorporeall Signe, imports the Native to be variable in his opinion, and a Lover of Divinations.

♀ in the ninth, converts the Native from one Religion to another.

D with ♃ in the ninth, argues, a pittifull Native in matters of Religion, viz. a man caring for none at all.

CHAP. CXLIII.

Of DREAMES.

♄ or ♀ in the ninth, potent and not afflicted, shewes usually

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ally Dreames having corresponding effects, and not vaine.

The *Infortunes* there, shew scurvy Dreames and wholly deceitfull: If the benevolent Planets are in the ninth, and yet either imbecill, or much afflicted, they shew ambiguous Dreames, sometimes proving true, at other times false, so that no beliefe or credit can come from them.

No Planets in the ninth, then consider the Signe of the house and Lord thereof, and according to his quality and disposition judge.

Of the quality of Dreames.

If ♄ be *Significator*, the Native's Dreames will be of matters and men Saturnine, *viz.* of Husbandry, rude matters, digging up the ground, finding of Treasure of hollow Caves under the earth, dark places, Desarts, Sepulchers of the Dead, Devils, Spirits, fearfull things, causing feare and horror, &c.

♃ Signifies pleasant Dreames concerning the Gentry, or Preferment, Church-matters, persons of quality, Kings, Princes, Noble men, &c.

♂ The Dreames he intimates, are of contentions, Fights, Emnities, Tumults, Horfes, Wars, burnings of Houses, of Dogs, Hunting, &c.

☉ The Dreames are of Gold or Moneys, of persons in high esteem, of some matters above the ☽, Magistrery, Dignity, Place or Preferment.

♀ She altogether declares delightfull Dreames, Pleasures, Banquents, Mirth, fine Garments, handsome young Maids, Pictures, sweet Smels.

♊ Imports Dreames of some Journey, of Learning, Books, Accompts, Writings, Moneys, Youths, Children.

♎ Stirres up Dreames of Waters, Navigation, much businesse, dangers at Sea, flying in the Ayre; but if ♄ be with her then most horrible Dreames are declared.

The tenth H o u s e, and the *Judgments* there- unto appertaining.

Of the Honours or Dignities of the Native.

First, Honour, Preferment, Dignity and Estimation is principally required from the *Luminaries*, wherein the ☉ is most considerable; and from the Planets which within the mediety of their *Orbes* doe behold the Lights, especially the ☉.

Secondly, from the Lord of the mid-heaven.

Thirdly, from the Planet or Planets constituted in the mid-heaven.

Fourthly, fixed regall Starres of the first or second magnitude, posited neer the cusps of the tenth or first house.

CHAP. CXLIIII.

*Whether the Native shall have Dignity or Preferments,
or None at all.*

These *Significators* if they be in their proper House, Exaltation, or in mutuall reception of essentiall Dignity, do bestow on the Native (who by birth may be capable thereof) Honours, Offices of publick trust, great Commands, exceeding favour, and good esteem amongst great Persons.

If posited in their Triplicities, Termes or Faces, they produce but a mediocrity or indifferency in all things which concerne Preferment.

Peregrine, in their Detriments or Fals, without essentiall Reception, very small or no Dignities at all.

2. If they, *viz.* the *Significators*, are posited in angles, they give ample Preferment; in succedant, moderate Esteem, or little Honour or Dignity.

In the eighth, or cadent houses, very little Honour or Reputation,

tation, but doe rather argue a meane and obscure condition of life, or a person of no quality, *viz.* that the Native shall attaine no Estimation in this world.

3. The *Significators* within distance of five degrees forward or backward, joyned with fixed Starres of Kingly signification, and of the first or second magnitude, and of those especially who are neer the Ecliptick, such a posture discernes admirable Preferment, great Honours, &c.

In collecting the Testimonies of Honour, the Judicious allow for such a 3 three testimonies.

The fixed Starres are these.

<i>Oculus</i> ☿ in 4 30 ♀	<i>Spica Virgo</i> in 18 30 ♀
<i>Hercules</i> in 18 0 ☿	<i>Lucida Lancis</i> in 9 45 ♀
<i>Cor Leonis</i> in 24 30 ♀	<i>Cor Scorpii</i> in 4 30 ♂

4. The fortunate Planets existing in the tenth house promise great Preferment and Dignity.

5. The malevolent Planets deny Preferments.

Meane Planets shew a moderate state of life.

The Lord of the first in the tenth, or Lord of the tenth in the first, gives good Fame and Reputation, Honour to a man born capable thereof, Estimation if born of meane Parents.

Many are the *Aphorismes* which Antiquity hath delivered untous concerning judgment appertaining to the tenth house, a few whereof I shall deliver, desiring the *Astrologer* not to delude himselfe, by delivering a positive judgment upon a single Aphorisme, for a Beggar's child may have a Nativity equall with a King's, but then they are not both the Sons of Kings; therefore at what time an extraordinary direction happens, whereby a King obtains extraordinary or very great honor upon the influence thereof; the young Beggar having the same very fortunate direction in his Nativity, hath no more falls to his share, then either to fall to some course of life, not so sordid as to beg. A King hath Loanes or Moneys of his Subjects; it happens the Beggar hath some more then usuall bountifull Almes from some good people. A King performes some honourable Exployt; a Beggar hath more then ordinary respect amongst his

his fellow-beggars, for some neat piece of service he hath performed for the fellowship ; so that herein the one hath Honour according to his capacity, and the other such fame with his Companions, which pleases him as well as honour : And in truth I hold the state and condition of the poor vulgar Clown, farre above that of any King or Prince, being almost of the learned Buchanan's opinion, *That few Kings goe to Heaven.*

Speciall Rules of the two *Luminaries.*

☉ and ♀ in the very degree of their Exaltation, free from the Infortunes, are arguments unto the Native of obtaining a Kingdome, if he be capable thereof.

The Luminary of the time being ☉ in a diurnall Geniture, ♀ in a nocturnall, in Exaltation and in the mid-heaven, the Signe ascending being also Regall, and the Lord of the Signe that Light is in, placed in the ascendant or mid-heaven, designes Kingly Preferment, if the Native be of Kingly Progeny : if he be not so borne, he shall have aubority in kind, according to his Birth, like unto a King.

When the Luminary of the time culminates with the degree of the mid-heaven, and is surrounded with the benevolent aspects of other Planets, the Native shall have great command in the Kingdome : but if that Light have no assistance from other Planets, or that other Planets are not constituted neer the cusp of the tenth, the Native will be in great favour with the King, or Chiefe without administration of the affaires of the Kingdome, or next unto the Principall about the King, with administration of publike affaires. The Luminaries in angles not environed of the Planets, the Native shall live in such a condition, as his Father or Ancestors did. If the Luminaries be cadent, and the Planets also, the Native will be wretched, and onely conversant all the dayes of his life amongst vulgar Persons, or in Townes and Villages.

They who in their Nativities have neither of the Lights in an angle or in a masculine Signe, or have not the benevolent Planets with them, will be abject people and of no quality.

When the Planet or Planets who have Dominion in the place of the ☉, ♀, Degree ascending shall be Orientall, and well fortified,

ified, the Native shall then raise himselfe to an high Condition.

For Kingly Genitures, observe the succeeding
 CONFIGURATIONS

☉ in the heart of heaven, viz. in the degree culminating in a fiery Signe, and either with ♀ in ♈, or else ♃ being in ♎, and ♂ in ♒; or ☉ in ♎ with ♀, ♃ in ♈ and ♂ in ♒ in corresponding degrees. Secondly, if ☉ be with ♀ as aforesaid, and in place of ♃, if ♃ be in ♎ or ♈, for ♀ in *Cazimi* gives abundant Riches. Thirdly, or ☉ ♃ ♂ so constituted in fiery Signes, and ♀ behold both ♃ and ♂ with a ☐ aspect from the same quarter of Heaven, principally if ☉ or ♃ be with any of the Regall fixed Starres. Fourthly, if the ☉ in ♒ or ♎, ♃ and ♂ in ♎, ♒ or ♈, in the same degrees, but not in ♂ with ☉.

Fifthly, ☉ ♂ and ♀ united in the same degree, and in the Dignities of ♀ viz. in ♍ or ♋ with the *Pleiades*, or with *Spica*; these aforesaid constellations make a potent King, obeyed by many people, yet subject to many infirmities.

Aphorismes concerning the ☉, which doe also promise a Kingdome or Sovereignty, but not so great.

1. ☉ ♃ and ♃ beholding each other with ☐ partly.
2. ☉ in the mid-heaven in ♈, ♃ in ♎ or ♒ with ♀ or a regall fixed Starre very well fortified.
3. ☉ in ♋, ♃ in ♏, ♃ in ♌ or ♍, they performe not so much as the other, yet give wonderfull Preferment.

☉ in the fiery Triplicity posited upon the cusp of the tenth house, in aspect with ♃, promisetht Dignity. The ☉ promises more Royalty, being in a fiery Signe, but ♃ in ♍: ♃ ♀ and ♃ in ♂, or in partill ☐; ♃ and ♀ in ♂ in any angle, but above all, in the mid-heaven or first house; ♋ and ♃, or ♋ and ♃ in ♒, ♎ or ♈, ♍ or ♋, in or neer one degree, and upon the cusp of the tenth house, imports great Dignity.

He who is Borne just at Noon that day the ☉ enters into ♋, shall prove a great person, without other testimonies.

Aphorismes concerning the ☿.

☿ in a nocturnall Geniture in the ascendant, being in a Signe she delights in, and if she be then at full, she imports great encrease of Honours and Preferment, the Native will be exalted more then his Brethren, &c.

☿ in the first in ♈ to ☉ in the seventh, in ♀ to ♋ in the fourth, gives Wealth and Authority by Magistracy and Embassages.

☿ in the ascendant, ☉ in partill ♈ with ♀, gives Church-preferment.

☿ in ♋ upon the cusp of the ascendant, the ☉ being also in ♋, gives great Honours.

If the ☿ be with Cor Leonis, ♋ in the tenth in ♈ to ♈, and strong, the ☉ with ♋, it preferres the man, though he be the Sonne of a Clowne.

☿ with ♋ in ♋, and in mid-heaven or ascendant, imports, the Native shall have good fortune, grace or favour with his Prince, or some great man, and shall be much entrusted.

They prove eminent men in whose Nativities the ☿ is illustrated with the aspects of many Planets, or else joyned to an eminent fixed Star.

They who have an unfortunate Nativity, as to Riches and Honour, yet if they have the ☿ with any fixed Starre of great magnitude, shall at one time or other be preferred to some Power unexpectedly, and againe be cast downe as suddenly.

Of the Mid-heaven.

♋ In the tenth house, in a diurnall Geniture, makes the Native employed in publike affaires (this have I proved true in many Genitures; but if either ♀ or ♈ be in ♀ or ♈ of him, he at last loses all his Preferment againe.

☉ in the tenth house, either in his owne Exaltation or house of ♋, makes Kings who shall inherit their Father's Throne: And so vary the rule to all sorts of men.

If the Lord of the tenth apply to the Lord of the ascendant, and both be

talhard in their Exaltations, the Native shall be a great man in the Kingdome, and beloved of his King, &c

♂ In the tenth house in a nocturnall Geniture, in a masculine Signe, in his owne or ♃ his house, makes dangerous persons, oft deceived; yet notwithstanding they become Governours, Lieutenants, Captaines, Governours of Provinces and Cities, men terrible in all places where they come.

♂ In the tenth, never suffers the Native to enjoy his Honours long, but casts him downe headlong, when it's least expected; and once dejected the Native rises no more to Preferment.

Of the Ascendant.

♂ Lord of the ascendant, if he be on the cusp of the tenth, the Native will have power or dominion, will be cruell, and use it ill.

When the Lord of the ascendant shall behold the ☉ by △ or ✱, or shall be Orientall, and neereſt to the ☉, or joyned to the Planet is Lord of the mid-heaven, the Native will be beloved of Kings or Persons of eminencie.

If the Lord of the ascendant apply to a Planet in his Exaltation, and shall be in an angle, the Native by his owne vertue shall exalt himselfe: but if he be in a succedant house, his Preferment shall be the lesse.

The Lord of the ascendant in the Signe ascending, argues, the Native shall arise to great Esteem or Honour by his owne vertue.

Of the fixed Starres.

Pleiades and Hyades culminating, or rising with the ☉ or ☽, makes Military Captains or Commanders, Emperours, Colonels of Horse.

Fixed starres of the nature of ♀ ♂ ☽ and ☉, give glory and renowne unto the Native. Joviall and Veneriall fixed starres, or Mercuriall and Veneriall in the ascendant or beart of Heaven, with the ☉ or ☽, give both Honour and Wealth.

Caput Medusæ culminating with ☉ or ♃ or ☽, gives power of the Sword against others unto the Native.

Oculus ☿, and Cor ♀ with the ☉ or ☽, culminating or ascending, the Native opens the way to much Honour for himself by his violence and fiercenesse, but with much difficulty and many casualties: Gustavus King of Sweden verified this to the full: see his Nativity in Argoll.

Spica ♀ inclines to Ecclesiasticall Preferment.

Saturnie

Saturnine fixed starres accompanying the ☉, involves the Native in many miseries, puts the Native hardly unto it.

Fomahand and those starres arising with the 12. of ♀, give an immortal name; so said Cardan in commendations of himself.

Fixed starres give great gifts, and elevate even from Poverty to an extreame height of Fortune; the seven Planets doe not so.

Regulus Arcturus, the right shoulder of Orion, or the left of the Waggoner, with the ☉ ♀ or the ☽ in the tenth, give ample Fortune and great Honour.

The fixed starres in angles, give admirable Preferment; but if the Planets doe not together with that support it, usually it ends in calamity.

The two Dog starres, Sirius, Procyon, arising with the ☉, or culminating with him, gives Kingly Preferment.

CHAP. CXLVI.

What manner of Preferment, or its quality and cause.

THis judgment is taken from the Planet or Planets, partly aspecting the *Luminaries*, but especially the Light who of the two is most essentially fortified in the Scheme of Heaven: In consideration hereof, it's remarkable what matters, what manner of persons they signifie, and from the propriety of the matters and persons, a discreet conjecture must be framed according to the plurality of testimonies.

♂ being that Planet who shall be found most strong and powerfull, and beholding the Lights, argues Preferment by reason of Inheritances, Possessions, Favour, &c. by meanes and procurement of Elderly men, Ancestors, Men sparing and frugall, Country men, plaine and nothing courtly.

♀ and ♄ argues Honour for Vertues sake, the Native's Honesty, Gravity, Justice, and by persons signified by ♀ and ♄: of which you may be plentifully informed upon the judgments of the second house.

♂ induces preferment by expedition to the Warres, leading and conducting Armies by Victories, valiant Actions and Commendations of Martiall men, &c.

♄ predicts Dignity and Advancement by Wit, Judgment, Oratory, Learning, by Merchants, Schollers, Lawyers, &c.

After this, the house of Heaven is considerable, out of which the Planet or Planets doe behold the Lights, and herein that Planet is most observable who is best fortified ; for if that Planet be in the first house, the Native acquires Fame and Dignity by his own industry : In the second, for the cause of his Riches, and so in the rest of the Houses : you must mix the signification of the Houses with the Planets that aspect either the one or both *Luminaries*, and from them draw judgment.

If no Planet doth behold the Lights with aspect, or be partly joyned with either of them, consider then the Planets constituted in the tenth, amongst them the most powerfull, if many Planets be therein ; according to the Matters and Persons comprehended by him, frame your judgment, and the cause of the Native's arising to Dignity.

If no Planet shall possess the tenth, have recourse to the Lord of the tenth, and according to his propriety conjecture the causes of his future Dignity ; herein also commix the signification of the house of Heaven wherein he is.

There are some, and they not unlearned, that together with the Lord of the tenth, doe commix in judgment the *Dispositor* of that *Luminary* who is above the Earth, or if not above the Earth, then of that Light who beholds the Lord of the tenth or tenth house it selfe with the most partill aspect.

CHAP. CXLVII.

If the Dignity or Honour shall continue.

Judgment herein is taken from the Planets who are in ☿ with the Lights, or partly behold them, especially from the most powerfull.

If these Planets be ♃ and ♄, and they strong, the Native shall perpetually encrease in Dignity, and it shall come and continue with ease and little labour.

When the *Fortunes* are moderately afflicted, they intimate the

the Natives rising to Preferment by little and little, or by degrees, and that it shall continue, yet with some obstruction: if they prove but weake, Estimation or Honour shall endure for a time, and shall then decrease, but not quite vanish, or be for ever destroyed.

But where ♄ or ♂ are in ♊ with the *Lights*, or are in partill aspect, and happily placed in the heaven, it's without doubt the Natives Dignity will continue, but many times be in danger, and oft receive interruption.

If they be but meanly fortified or placed in the Heavens, the Natives Honour and Fame weares away by little and little, yet a glimpse thereof remains.

If they are very unlucky, the Honours they signifie shall soon vanish, and come to just nothing.

When ♄ hath signification in this nature, and aspects the *Luminaries*, Honours encrease in the beginning speedily, and do also continue for a while, but in the end he shall partake of great difficulty in preserving them, for ♄ is an unstable Planet.

When he is moderately fortified, he threatens ruine; but yet the Native shall not fall totally, his Understanding shall preserve him.

When he is unhappily posited, and nothing well dignified, the Natives Honours shall for a time encrease, but end with much unluckinesse.

If no Planet behold the *Lights*, then assume the continuation of the Native's Dignity from the Planets or Planet in the mid-heaven, his nature and fortitude considered, or whether he be in his essentiall Dignity or not, &c.

If no Planet be in the tenth house, then judge from the Lord of the tenth, who shall distinguish of the duration of Honour; without doubt, if the Lord of the tenth be in a fixed Signe, and the Signe it selfe be fixed, and if either ☉ or ♄, ♀ or ♁ have a friendly aspect either to the cusp of the tenth, or to the Lord thereof, the Preferment designed unto the Native will continue.

Speciall APHORISMES.

*Fixed starres in angles, especially the Hyades, Hercules, Cor m,
Lanx*

Lanx Australis ; the Infortunes casting their ☐ or ♀ unto them, whom such a posture raises from the Dungbill, they at last cast downe with a vengeance.

When the ☉ is in ♌ or ♍, with good and ill Planets, or is single, and onely with or neer some fixed starre, then when the ☉ comes to an ill Direction, and meets with an ill Revolution, the Native shall prodigiously be throwne from his former perpetuall Dignity : but if one of these things alone happens, then he shall onely be cast downe for the present, but shall againe rise.

That King shall doe Justice equally amongst his people, when as his Nativity doth concurre with that of his people or Kingdome.

The ♃ in mid-heaven in ♍, ♌ or ♍ in the fourth house, the Native will be infamous.

If ♃ be in ♌ and ♍ in ♍, the Native will be infamous all dayes of his life, and be perpetually infortunate.

CHAP. CXLVIII.

Of the Magistery, Exercitation or Profession of the Native.

ASTROLOGERS name the Magistery of the Native, a Study or Delight, an Art or Action wherein any one leads his Life, gets his Living, preserves his Estimation, and wherein he spends the principall part of his Life, whether it be publike, as of Kings or Princes, whereof some administer Justice ; others Military Exercises ; others Huntings ; others delight in other actions ; others in Philosophy and Theology ; others in the Mathematicks.

Or whether his Profession be private, either learned from another, or attained by his owne industry, or mechanically, laborious, and for pleasure ; for doubtlesse every man hath inclination more or lesse to some one Quality, Profession, &c. or other.

Three things are wont to be considered in this
Judgement.

First, Whether the Native is to have any Magistery at all, viz. any Trade, Study or Profession ; or whether he shall be without any.

Secondly,

Secondly, The kinds of his Art or Study, what it may be.

Thirdly, What fortune he shall have therein, and whether he shall prove famous therein yea or no.

The Significators are taken in this manner.

You are to consider ♂ ♀ and ☿ ; ♀ shewes the Wisdome and parts of the mind ; ♂ the Strength of body to endure ; ☿ the Delight : If then any of these is posited in places of Heaven fit to designe Magistery, that is, in the tenth, first or seventh, in their owne Dignities, not Combust, or under the ☉ beams, that Planet so posited, or those Planets, shall have signification of the Art, Profession or Magistery the Native is inclinable unto. *If the Native shall have an Art.*

If no one of those Planets is so posited, consider if any of the three be Lord of the Signe of mid-heaven, and placed in his essentiall Dignity ; for if he be Peregrine or in his Fall, he is not capable to undergoe this signification.

If this consideration take not place, see if any of these three Planets behold the ☽ partilly, if two or all three doe behold her, preferre the strongest, and him that hath the best aspect and that aspect which is most partill, and the sinister before the dexter.

If none of the three before named Planets behold the ☽, see which of them aspects the ☽, within the mediety of her Orbs and with a powerfull aspect, that Planet shall you take to signifie the Child's Magistery, so that he be not afflicted of the malignant Planets, either by corporall ♂ or ☿ or ♀, for if he be so, you must not accept him.

If none of these considerations will hold, take him of the three Planets who according to the first mover anteceds the ☉, and give unto him dominion of the Profession.

You must observe, if none of these three Planets shall signifie the quality of the Native's Profession, according to the first or second rule, but according to the third, fourth or fift ; such usually handle some ignoble Profession, and manage it negligently, or else lead their life without any Magistery or Art at all.

I have ever gathered much knowledge concerning the Trade of

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any

any that came unto me, from the Signe of the tenth, from the Signe and house wherein the Lord of the tenth was placed.

Ptolomey his judgement was, that the Lord of ones Profession was to be taken two wayes; from the ☉, and from the Signe of the mid-heaven, and adviseth to consider that Planet who riseth next before the ☉ in the Morning, and the Lord of mid-heaven, or Planet therein, if he behold the ☽; and if it chance that one Planet doth not only rise next before the ☉, but shall also be Lord of the tenth, or posited in the tenth, this Planet shall be Master or *Significator* of the Actions and Arts of the Native: if one Planet performe not both these works, take him that doth the one.

С H A P. CXLIX.

Severall experimented Aphorismes concerning the Native's Magistrery, Trade or Profession.

IN the first place, if the *Significator* of Art or Magistrery stand single, he gives the quality of Profession according to his owne nature, either *Veneriall*, *Mercurian* or *Martiall*; but if he be joyned strongly with another *Significator* of Art, there's a mixture of natures intended; so that if ♀ be Lord of the Profession, in a strong and forcible good aspect of ♂, ♀ relinquisheth his claime to the Art, and the Native followes wholly what manner of Trade ♂ in the Signe and house he is in signifies; doe you judge so in the rest: The rest of the Planets, Signes and Houses, doe augment or diminish the significations; ♃ he assists, ♄ doth mischiefe, ☉ gives power with the Magistrate, the ☽ gives credit with the Common people: ♃ loves Religion, Simplicity, Oratory, ♄ delights in Slothfulnesse, Covetousnesse, Heaviness, long Consultations, Sorrowfulnesse, Misery, Want and penury; where ♄ doth strongly incline to the disposition of the Art, it's a miracle if the Native prove not a Husbandman, a Saylor, a Porter or carrier of Burthens, a Shepherd, Sexton of a Church, &c. but that we may more fully discover the quality of Profession, observe the succeeding *Aphorismes*.
Of

Of MERCURY when he is Lord of the Profession.

☿ signifieth the Spirit, or Fancy of the Braine, and what proceeds from thence; therefore he gives that Trade or Profession which is performed by the industry and working of the Braine or Mind, then by the strength of the Body; such like things are Letters, Numbers, Writing, Learning, Eloquence, Arithmatick, Astrology, Philosophicall Speculations, Merchandize, Poetry, the framing of artificial Engins or things, &c. He therefore makes Gramarians, chief Secretaries, Arithmaticians, Geometritians, Phylosophers, Poets, men full of employment, given to Merchandizing and Traffique, men given to Disciplines; yet notwithstanding if ☿ be not in any good aspect of ♀, the Native profits nothing, or gets any fortune by his Endeavours.

☿ his signification when joyned with others.

☿ either joyned by body or aspect unto ♀ (although * or △ is best, the □ or ♂ of ♀ to ☿, usually impeding the Speech or Tongue) he makes such men performe servile Offices in other mens employments, or such as lead their miserable Life in or about Churches, by supplicating for Almes, or agitating the affaires of the Church, &c. but if ☿ have the same aspect from or unto ♂, he makes Husbandmen, Saylor, Shepherds, or Cow keepers, Curriers, Botchers, Taylors, Stone cutters or Carvers, Interpreters of Dreames, Sorcerers, superstitious, peevish men of hidden faculties.

☿ in ♂ or aspect with ♀, makes excellent Orators, of great justice in judging Causes, circumspect and just in rendring the Law, equally moderate in refraining from any thing; it makes the Natives Friends of great Persons, Divines, Lawyers, Rhetoricians, Judges, an Exchanger or Banker of Moneys.

☿ bodily joyned with the ☉, so he be not Retrograde or Combust, but in the Heart of the ☉ or Cazimi, or in any of his Dignities, he puts the Native in the way to be acquainted and to have conversation with Magistrates, men of great Fortunes, he makes Scribes, Receivers or Treasurers of Moneys, Overseers, or employed as Officers in taking publike Accompts for the King or Common wealth, Councillours, chiefe

Justices, doing all their actions nobly : if ♂ have any testimony with ☉ and ♀, he inclines to Chymistry, to clip or coyne Money, especially if ♀ have the least aspect with the former *Significators*.

♀ with the ☽, or in any good aspect of her, encreaseth his Understanding, and inclines the Native to be desirous of knowing futurities, or things to come, very propense to Divination, especially if the ☽ apply to ♀ in ☿ ♃ or ♄; if the application be in ♀ or ♁, he makes Astrologians, &c.

In ♀ ♀ ♀, men divining of things to come, freely of their owne accord, without any Art.

In ♂ or ♀, he makes men given to Magick, either in hope or dissemblingly : ♀ with ♀, either conjunct, or by radiation of * aspect (for she can have no other to ♀) inclines to Eloquence, and great variety of Manners.

Of VENUS when she alone designs the Profession.

She signifieth of her selfe Pleasure, Delight, Tenderneffe, Delicacy, Feasting, Guests, and all such things as tickle the Senses with Pleasure.

She is a great enemy to Learning and Discipline, nor is she overcome but by ♀, men therefore wholly given to their Book are of harsh Manners.

When she alone designs the Magistery, she makes Apothecaries, Drugsters, Grocers, Perfumers, Vintners, Viſtuallers, Painters, Jewellers, Tire-makers, Wardrobe-keepers, Musicians, &c.

♀ mixed with others:

♀ commixed with ♀, makes Merchants, or such as Trade in things or Commodities tending to Pleasure ; but if either of them be ill affected, they make Scoffers, Jesters, cunning fly Knaves, Alehouse-keepers, Magicians in shew, but not in very deed ; poor, simple Painters, or of what Art soever, such as we call a piece of a Workman, or a pretender to such or such a Trade. ♀ mixed in signification with ♀, makes Divines, Physicians, Mercers, Linnen Drapers, Silk-men, Seamsters, Haberdashers of small Wares and chuseth great Preferment to come
by

by Women or Religion. ♀ Combust of the ☉ doth not signify an Art, but in the heart of the ☉, she gives great store of Wealth; yet if she be in any of the Dignities of the ☉, she makes the Artist more excellent, and shewes his Fame and Estimation to be more great, and his profit more certaine.

Of MARS when he alone is Significator of Profession.

♂ signifies such laborious and hard Professions which require both the strength and endeavour of the whole body, he therefore principally governeth Mannuall Occupations, which are toylsome, and exercised of themselves by fire; if the ☉ be in aspect with him, yet the Profession is performed by fire: In a nocturnall Geniture, he rather imports Warfare, Honour and glory obtained by Warres: Being well constituted he makes Souldiers, Horfmen, Captains, Commanders of Armies, Huntsmen, &c. If he be meanly dignified, he makes Champions, Copper and Iron-smiths, Founders, Engineers, makers of all Iron Instruments, Husbandmen, Physitians, Chyrurgions, Stonecutters, Carpenters, Architects; but if weak, he makes Cooks, Wood-cleavers, Curriers, Labourers, Pyrates, Theeves.

♂ mixed with others.

♂ mixed with ♄ in signification, or afflicted by his ☐ or ♀ loseth his Dominion wholly of Magistracy, especially if ♀ or ♄ be better placed, and ♂ himselfe be Retrograde, or else in this case quite takes off all Military signification, because of ♄ his fearfulness: From such a position you shall predict Ditchers or Day-laboures, Gardiners, Crosse-bow makers, Fletchers, Dressers of Leather; if he be placed in an abject place of Heaven, he makes Colliers, Sweepers of Chimneys, Fire-makers, Charcole makers or burners, Millers, Night-farmers, &c. ♂ and ♃ well posited, makes compleat Courtiers, fortunate in the Commands of Warre; but if they be unhappy by aspect or position, he makes Herdsmen, Bailiffes, Carters to Gentlemen, Door-keepers, Sutlers in Armies, Tobacco-shop keepers.

♂ with the ☉, inclines to Magistracy rather then to a Profession;

fession; yet if they unhappily aspect each other, he makes Goldsmiths (I mean working Goldsmiths) Coyners of Money, or such as dig in Gold Mines, or are conversant in minting Moneys.

♂ with the ♃ makes Butchers, if ♄ together with ♂ and ♃ have any rule, he imports Hedgers, Day-laboures, Fishermen, Watermen, Brewers, Dyers.

Of MERCURY and VENUS commixed.

If they signifie the Art or Profession, they discerne one very ingenious, performed by a voluble or pleasant Tongue, the Native is loquacious, fickle, full of jollity; they usually make Musicians, especially when they are in a Veneriall Signe, Poets, Orators, Dancing Masters, Tumblers or Dancers upon Ropes, Painters, makers of Complexion-water for soft Dames, Wax-Chandlers, Limners, Writers of Stage-playes, &c. Writing Masters, School-Masters.

If both or either of them behold ♄, the Profession is not then so light, but of more gravity, they sell or make Womens Cloathes, or such Stuffs or Ornament as they delight in, &c.

♃ ♀ and ♀ authors of the Profession, in the third, fift, eleventh, makes excellent Pedegogues or Instructors of Youth; Preachers or Advocates; if in the ninth, Lawyers, or men administering publike affaires, in the twelfth.

♃ ♀ ♀ and ♃ gives admirable Eloquence; excellent Poets if ♃ be with ♄, and then in any good aspect with ♀ or ♀.

Physicall and Poeticall straines are from the aspect of ♂ ♀ and ♀. He is a good Chanter or Singing-man, where ♀ Retrograde is joynd with ♀ in the same Signe.

Of Mercury with Mars.

Mercury with *Mars* obtaining the designation of Art, being well disposed, they produce most sharpe conceptions, Men of piercing understandings, Physitians, Chirurgions, Armorers, makers of Statua's, Images, Champions; Alchimists, Gravers, many times publike Notaries, Surveyors, Printers of Bookes; if they are ill placed, they prove Dyce-makers, Clippers of Money, a falsifier of Evidences, a Tale-carryer or Pick-

Pick-thanke, a Whoremunger. \hbar associated with σ and φ makes Theeves, Counterfettors of Money, Murderers, Composers of poysons, Cheating Gamsters. But ψ in place of \hbar makes good Councillours, Atturnies, Advocates, Civill Lawyers : but if ψ his aspect to σ and φ be ill, it imports Covetous men, vain-glorious fellowes, jangling Atturnies.

σ φ and \triangleright in σ not well dignified, makes Theeves and House-breakers, Cheators, or cozening fellowes. If \hbar be in the seventh, such Knaves come to the Gallows.

Mars and Venus significators of Art.

When such a posture is, expect labour and pleasure in the Profession, boldnesse or confidence with flattery or dissimulation : from hence you may judge, Cookes, Poulterers, excellent Physicians ; Barbers, Apothecaries, Chirurgions, Gardiners, Dyers, &c. σ and φ ill placed and ill fortified, shew a Bawd or Pander.

σ and φ with the society of \hbar , makes Sextons of Churches, or shewes such poore Priests as daily attend the Sicke, take care of Soules, which no fat Priest will doe, whether *Prelaticall* or *Presbyterian* ; or they import Grave-makers, or Epitaph-makers upon Tombes, &c.

σ and φ with ψ , makes most zealous in Religion, and very good Teachers, not at all covetous ; *Oh monstrum horrendum*, A Minister and not covetous.

With what successe.

The successe which may be expected from the Profession is required from the strength of the *Significator*, or the Lord of Magistrery : if he be potent in Essentiall dignities, and not afflicted by the malevolent partill configuration of the *Infortunes*, and be also posited in the angles of the Figure, and *Oriental*l, it's an argument, the Native proves a famous Workman, excellent and surmounting most of his Profession, that he shall gain great Estimation thereby, and be in publike Reputation therefore.

But if the *Significator* be weak, *Occidental*l or Cadent, oppressed by the *Infortunes*, the Native proves but a Botcher, a man of

no very great parts, still beholding to others, contemptible, not thriving by his Art, every one disdaining his Workmanship: Where note, that when ♄ doth afflict the *Significator*, the Native proves a Sluggard, a Lazy Fellow, fearfull to put him selfe forward.

If ♂ impedithe, the man is rash, obstinate, conceited, infamous: If both the *Infortunes* at one time afflict the *Significator*, then the afflictions he runs into by his profession are numberlesse, or have no end.

Nature of the
Signes.

The nature of the Signes wherein the *Significator* or *Significators* are placed, doth much conduce unto this manner of Judgment, which I againe repeat in a more full measure then formerly: they are as followeth.

Movable Signes, as ♈ ♉ ♊ ♋, conduce to such Arts or professions as require a witty capacity, in regard they are directed by contemplation of the Wit, viz. Geomitry, Physick, Astrology, &c.

Fixed Signes doe also require Learning or Education, except ♍.

Humane Signes, viz. ♌ ♍ ♎ ♏, as they signifie humane affections, so doe they import such proper Arts unto a man as are liberall, and have especiall use in the life of man, and are taught with Authority.

Watry and Earthly Signes as ♐ ♑ ♒ ♓, shewes professions conversant about the Water and Earth, as upon Meadows, Herbes, Medicine, Ships, Fish or Funerals.

Fourfooted Signes, as ♈ ♉ ♊ ♋, shew Mechanicall professions, Butchers, Graiers, Builders, Curriers, Cutters of Stones, Diggers of Stones, Clothiers, Wool-winders.

Alubater a learned Arabian Physitian, out of whose Writings most of our *Astrologicall Aphorismes* are collected, doth distribute the Signes thus, and saith:

Fiery Signes signifie Trades or professions conversant in fire, whether it be in Smithery or working in Goldsmithery, or in Baking or Glasse-making, &c.

Earthly Signs shew earthly occupations, or proceeding from the Earth, as pot-making, Ditching, Digging, Delving, makers of Mud-wals, or Dirt-dawbers.

Ayery

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Ayery Signes import Singers, Jesters, Fowlers, Millers, Shooters.

Watry Signes declare Fishermen, Launderesses, Fullers of Cloth, Watermen, Tankard-bearers.

Quality of the Profession.

The quality and kind of Art, Magistery or Profession may be knowne from the nature and propriety of the three planets discerning profession, which I said before were ♂ ♀ and ☿, and from the Signe they possesse, and the configuration which they or any of them have with other planets; wherein alwayes the most powerfull aspect is preferred before the weak, and if two planets have dominion in designing Magistery, the most fortified planet is first preferred.

It were needlesse here to repeat the severall professions every planet designs, seeing I have exactly performed it in the first part of this Work, from pag. 57. to 83. to which I referre the Reader: wherein I have shewed the naturall significations of every planet by himselfe, which notwithstanding are intended or remitted as they stand in configuration with other planets: for if ♄ with his malignant aspect be commixed with ♂ in designing of the profession, instead of Souldiers, he makes slavish Souldiers, poor, vulgar, common Souldiers, Scullions, Drudges, slaves, and such inferiour fellows; instead of Chiurgions, he makes Night-farmers, Slaughter-men, sweepers of Channels, Rag-men and women, Chimney-sweepers Water-bearers, dirty slovenly Carmen, beastly Cooks, Hucksters, Heglars that buy and sell and forestall the Markets, Curriers, Coblers, a keeper of Bawdy-houses or Stewes, Bum-bailies, shirking Serjeants, inferiour Officers, undertaking sordid matters.

If ♃ aspect ♂, he designes more noble Professions, as Capitaines, Officers of War, Men of kingly thoughts, Receivers or Farmers of *Customes*.

If ☉ behold ♂, he addes to the quality of the profession, making it more neat civill, and to trade in better and more famous Commodities.

☿ and ♃ makes famous Orators, learned Lawyers, Judges, exercising their faculties with men of great renowne, viz. with

the most eminent of that Country wherein they live, whether King, Prince or Nobleman, &c.

♄ with ♃, argues, busie fellowes, wrangling Solicitors, undertaking all things, performing nothing, Turners, Potters, Curriers, Botchers, &c.

Sometimes it imports simple Animals that pretend knowledges in future Contingencies without Art or Learning, superstitious people, Hereticks, &c.

♃ in aspect with ♀, both of them ill affected, or but one of them, makes Bawds, Harlots, Weavers, Vi&uallers.

You must observe, Signes which are of humane forme or shape, as ♀ ♁ ≈ ☿, doe much conduce to the knowlege of liberall Arts, and of such as are most usefull for Mankind.

Signes representing four-footed Beasts, as ♄ ♁ ♀, inclines to Mechanicall Arts, Architecture, dealing in Mettals, Merchandizing, Manufactories, Smithery or Forges.

Earthly and Watry Signes, as ♄ ♄, ☿ ♁ ♄, denote, Professions conversant about Waters or Rivers, as Ship Masters, Ship Carpenters, Fishmongers, Brewers, &c.

Judgments appertaining unto the eleventh House.

Of Friends, &c.

First, consider the Planet or Planets constituted in the eleventh house, or who behold it with any aspect; then have recourse to the Planets in the first house, who must either be benevolent, malevolent, or of a nature betwixt both: lastly, have respect to the Lord of the eleventh, and to the Planets in aspect unto him.

♄ and ♀ are good Planets, if they be well fortified and posited in those places; in generall, they declare the Friendship and familiarity of many, or abundance of good and profitable Friends, and that their Love is sincere, and will be profitable to the Native. The same denotes ♁, especially if it be in ♀ ♄ ☿ ≈ ♁; If the good Planets be ill affected, they shew
but

but indifferency or moderate Friendship, or little hope or expectation from them, or that the nature of Friends shall be partly sincere, partly deceitfull: the very self same thing doth \odot signifie, when placed in π μ ν \approx γ π .

The malevolents, viz. η or δ posited in those houses, which denote affection, though they prove well dignified, and predict a multitude of Friends, yet for the most part they prove Dissemblers, or performe not their Trust cordially.

If they are weak, they denote few Friends, and they very unfaithfull: ϑ is equall in judgment with the two *Infortunes*, yet not wholly so bad as δ in matter of Friendship: the worst signification of adulterate Friends I ever found in my practice, was, when an *Infortune* was peregrine in a movable or common Signe.

\odot \mathfrak{D} and \mathfrak{F} are Planets of indifferency, so \odot ; if these or some of them be in the first house or eleventh, & well dignified, they shew a multitude of Friends: both mean in their condition, and so in Friendship, but yet more faithfull: If they stand ill affected, they pronounce scarcity of Friends, most of them false, perfidious and mutable: If many Planets of severall natures be in those houses, they shew a mixture of Friends, but the truest Friends must be described from the most fortified Planet in either house.

When no Planet is conversant in the first or eleventh, the Lord of the eleventh must be considered, whether he be a good Planet, strong or weak; whether ill by nature, or but of a mean signification; according to his nature must you judge of the nature of his Friends.

Speciall Rules concerning Friends.

Fortunes in the eleventh, first, tenth, seventh, first, ninth, many Friends: Infortunes in the twelfth or in angles, many Enemies. Where \odot ascends, the Native obtaines Friends very hardly: \mathfrak{D} in \approx or \mathfrak{K} , the Native is not well accepted of Princes. Lord of the eleventh separate from the Lord of the ascendant, few Friends, little agreement.

Lord of the tenth by Retrograde motion separating from the Lord of the ascendant, the Prince will not endure the Native: if the Lord of the ascen-

Llll 2

dant

dant by Retrograde motion separate from the Lord of the tenth, the Native will hate his Prince : ♄ in the eleventh gives false and sluggish Friends ; ♂ in the eleventh promises no faithfull Friends ; ☉ in the eleventh gives powerfull Friends ; ♀ in the eleventh procures Friends for Womens sakes ; ♁ in the eleventh notes many Friends ; ♃ in the eleventh makes the Native knowne to many, yet gives few Friends.

CHAP. CL.
Quality of FRIENDS.

WHich is knowne and resolved by the nature of the Planets who are in the first or eleventh, if any be there, or from the Lords of the eleventh or first, or Signe intercepted if any be.

♄ Governing the eleventh or first, or placed in either of those houses, signifies Friends according to his owne nature, viz. Saturnine old Men, Husbandmen, men dealing in Mettals, Stone-cutters, Usurers, covetous men dealing in sordid Commodities, and handling dirty Professions.

♃ Notes Ecclesiastical persons, Prelates, Lawyers, Nobles, rich Men, Rulers of Provinces, honest, sober Men, Judges, Gentlemen.

♂ Captains, Souldiers, Chirurgions, proud, bold, unshamefaced men, red haired Men, Tradesmen.

☉ Kings, Princes, Counsellours of Princes, Men of great Authority, eminent Men in a Common-wealth, Magistrates, principall Officers.

♀ Musicians, Poets, Apothecaries, Gamesters, handsome, civill, neat, uxorious, wanton Men, Painters, Women, &c.

♁ Ingenious men, excellent Artificers, Learned men Chancellours, Mathematicians, Scriveners, Merchants, subtil Fellowes, Mercurian men, Secretaries, Clerks.

♂ Widowes, Matrons, Noblewomen, Embassadours, Messengers, Saylor, Fishermen, the Common people, people unconstant and wavering.

Constancy of Friends.

A fixed Signe on the cusp of the eleventh, denotes fixed Friends,

Friends ; a movable, mutable ; a common one, Friends of indifferent constancy.

Or the constancy of Friends may be knowne from the Signe of the eleventh house ; from the Signes wherein the *Significators* are posited : if the Lord of the eleventh doe not behold the eleventh house, or ♀ her own house, the Native will have but small comfort of his Friends.

CHAP. CLI.

Whether there may be Concord or Unity betwixt two.

LEt the persons be whom they will, the most assured way is by comparing both their Nativities together, and see if there be a consent or dissent in them : for an agreement in temperament and manners imports mutuall good will ; a dissent argues strife and contention.

Seeing that the ascendant, and Planet or Planets therein constituted doe governe the Temperament, Manners and Wit, therefore in this manner of Judgment you must behold, first, the *Horoscope* of either party ; secondly, the Planets in the ascendant ; thirdly, the Lords of either *Horoscope* ; see the friendship of the two *Horoscopes*, if they have both one Signe, whether they receive one and the self same planet, whether he is a friend, or received by any Dignity, if connected by any good aspect.

For first, one and the same planet in eithers *Horoscope*, makes the same manners and the same affection ; for likenesse is the Mother of affection : if he be not one and the same planet, but either *Horoscope* have a distinct planet, see then if they be friends or enemies ; if they be friends, they argue Love and Friendship ; if enemies, Hatred, no consent, a continuall alienation of affection one from another.

Friends of h are $\left\{ \begin{array}{c} \psi \\ \odot \\ \gg \end{array} \right\}$ his Enemies $\left\{ \begin{array}{c} \text{♀} \\ \text{♂} \end{array} \right\}$ but ♀ more then ♂.

For though ♀ doth agree with h in coldnesse and consent, which he hath in ♊, the House of ♀ and Exaltation of h ; yet she
LIII 3
dissents

diffents in manners, fith h is the Parent of sadnesse, and q the Mother of mirth.

v hath onely f for his Enemy.

f hath onely q for his Friend; yet q loves him not, because of the contrariety of nature, he being hot and dry, she cold and moyst; she diminisheth his evill influence by good words and her meeknesse: all the rest of the Planets hate f , especially c and f .

c hath onely v and q for Friends, all the other Planets his Enemies.

q hath onely h her enemy, all the other her friends.

h hath h v q for friend, all the rest enemies.

d hath h v q for friends, all the other enemies.

g hath v and q friends; v , h and f .

Observe the condition of the Lord of the ascendant these four manner of wayes, for he begets unity in the minds of both parties.

First, when he is the same Planet; secondly, when he is received of the other by House or Exaltation; thirdly, when he is in f with the Lord of the ascendant of the other; fourthly, when he is in c or Δ of the other: In whose Nativities there is not a concurrence of one of these, the Friendship of those two will not continue long.

When in the Nativities of two, the places of the *Fortunes* or *Lights* are commutated with *Fortunes*, so as one hath q , where the other hath the d , a sure friendship may from hence be expected.

If c or d , or v and d , or the c and v doe dwell or are posited in each others places, the good will stands not so firme and sound.

If h v q and f are in each others place, there will be dissention mixed with a kind of friendship: but if v and h commute each others place, the two Natives joyne in love meerly for covetousnesse.

f and q in each others place, to doe wickednesse.

If c or f is in g to v or d in eithers Geniture, they injure one another, he doth the most mischief where the *Infortune* hath dominon: It's necessary there be perpetuall enmity where

where ♀ and ♂ are opposite in each others Geniture.

When the places of the *Infortunes* are opposite in severall mens Nativities, the Natives contend for mutuall Lucre, as Advocates, Merchants, Lawyers and phisicians.

If the *Infortunes* agree in severall Nativities, the Natives will be friends to one another in wickednesse or ill actions, and yet not very faithfull to one another.

☉ in the place of any Planet in anothers Nativity makes friendship for Honesty, Glory and Goodnesse, ♃ for Utility, ♀ for Pleasure, ♄ according to the conveniency of her Nature.

The most firme and best friendship betwixt two is, if the ☉ ♄ ☉ or Lord of the ascendant of the one, be in the same Signe in anothers Nativity.

Whether of the Friends is more sincere.

He loves most whose Lord of the ascendant is a benevolent Planet, or hath a more benigne Planet in the ascendant, or whose Lord of the ascendant doth apply to the others by a sinister * or △.

He hates most who hath the Lord of his ascendant the more malignant Planet, or such a Planet in his ascendant.

They never agree in whose Figures that Signe which is the *Horoscope* of the one is the Signe of the twelfth, sixth or eighth Houses.

Of the twelfth House.

Of Enemies.

THE judgment of Enemies is assumed from consideration had of the Planets who are either in the seventh or twelfth, and from the Planets who are in ♀ to the *Luminaries*: either many Planets in the seventh or twelfth, or both the Lights in ♀ to the Planets, doe shew many Enemies and Adversaries; no Planets in those houses, few or no Enemies: The Lord of the first in the twelfth, or of the twelfth in

in the first, shewes many Adversaries ; or Lord of the first in the seventh, or seventh in the first. ♄ hath equall signification with ♀ or ♃, ♀ with ♂ or ♄ ; if the Lord of the twelfth behold not the Lord of the ascendant, it's an argument not of very many Enemies.

CHAP. CLIII.

What manner of Enemies ? their Quality.

Herein you must observe the nature of the Planets who are either in the seventh or twelfth; next, the Lords of the twelfth and seventh houses, and those Planets (if any be) who are in ♂ to the Lights.

Wherein you must consider those planets who are in the seventh, or in ♂ of the *Luminaries*, will discover their malice, and expresse it openly ; he, or that, or those planets in the twelfth, shewes such as will doe all things closely and cunningly, and imports close Backbiters : if it so happens the Lord of the eleventh, who naturally imports Friendship, be posited in the seventh, it's an argument such a person or persons shall be friendly at one time, not so at another : Friendly when any of the *Hylegiacall* places by Directions approach to a good aspect with him ; ill or unkind, when directed to a ☐ or ♂ : but on the contrary, it's usually observed, that if the Lord of the twelfth be in the ascendant, the persons signified by that planet doe rather prove friends then enemies : The reason hereof I conceive to be, because the Lord of the ascendant doth dispose of him, and so restraines his malice.

The Prevalency of Enemies against the Native is thus judged.

First, from the nature of the planets who prenote enemies.

Secondly, from the house or houses of Heaven wherein they are posited.

Thirdly, from the fortitude of them, by reason of their Essentiall Dignities.

Benigne Planets argue powerfull Enemies, malignant Significators obscure and of no quality.

This

This is ever considerable, that either good or ill Planets being in angles and well fortified, shew powerfull enemies; in succedant houses, men of a meaner condition; in cadent, enemies of no quality.

After the same manner, the *Significators* posited in Essentiall dignities, declare the Enemies to be men of power.

If Peregrine, in their Detriments or Falls, obscure Enemies; in their Triplicities or Termes or Faces, they argue the Enemies to be men of low fortune, or but men of meane condition.

CHAP. CLIII.

Whether the Native shall overcome, or be overcome by his Adversaries.

THe Lord of the seventh possessing the tenth house, or Lord of the tenth the seventh, the Native shall overcome his Enemies.

The Lord of the twelfth in the tenth, or Lord of the tenth in the twelfth, argues the same.

Lord of the twelfth Retrograde, in his Fall or Detriment, and in the sixth, the Native shall overcome his Enemies.

The *Luminaries*, especially that of the time, (*viz*, in a diurnall Birth the ☉, in a nocturnall, the ☾) if they be constituted in the essentiall dignity of ♂, or if reciprocall Reception be by Houses, and not in the eighth, it denotes manifest Victory; the same thing ♀ signifies when he is stronger then the rest of the Planets, and is in ♂, or neer that Light.

♂ and ♀ in the twelfth, potent, argue, the Native shall see the death of his Enemies; but if they be therein debilitated, it shewes the contrary, and a debility of the members.

The one *Infortune* in the twelfth, the other in the sixth, the Native will be in danger of being killed by his Enemies, or else will be afflicted with perpetuall Sicknesse or Imprisonment.

♂ or ♀ Lords of the twelfth, argue, the Native's Enemies shall not hurt him, but he shall evade.

Unto whom ♀ or ♂ ascend, such stir up Enemies against themselves.

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Q or

♄ or ♀ in twelfth, and a Planet infortunate therein, signifie the Native will receive a fall from an Horse, and so dye.

Whose Friendship the Native must avoyd.

The Native must avoyd his Friendship whose Lord of the ascendant is an *Infortune*, with ♃ or a fixed starre of ill influence, or whose Nativity agrees not with his owne; for he will offend thee, though he have no mind unto it.

If the *Luminary* of ones Geniture afflict with ☐ or opposite places of anothers, it argues, those two will be perpetuall enemies; he of the two Enemies overcomes who hath the more in number, and the more evident *Significators* of Victory and Fortune.

CHAP. CLV.

Of Captivity or Imprisonment.

THe *Significators* of Imprisonment are first, the two *Luminaries*; secondly, ♄ and ♀; thirdly, the twelfth and seventh houses, and Planets occupying those Houses.

♄ and the twelfth house signifies Prisons, Labour, secret Enemies: ♀ Quarrell, Contention, open Enemies.

Either of the Lights afflicted by the ♄ ☐ or ♀ of ♄ or ♀ in angles, and posited in any of the houses of the malevolents, viz in ♈ ♉ ♊ or ♋, and the *Infortune* oppressing the ☉ or ☌ in ♎ or ♏, it portends Imprisonment.

If one of the Lights be in the twelfth, in ♄ with either ♄ or ♀, or both, and they debilitated, it notes Captivity.

♄ being in the seventh or twelfth, in ♈ ♉ ♊ or ♋ ♌ ♍ ♎, and then afflicting by himselfe one of the *Lights*; or if he be in any of those Signes, and ♄ afflict the ☉ or ☌ with partill or plattick aspect, it denotes the same.

♄ and ♀ beholding themselves with ☐ or ♄, or in ♄, so it be not in the Exaltation, House, or in Reception of the Benevolents or *Luminaries*, if either of them be onely Direct, and have dignity in the cusp of the seventh or twelfth house, it portends Captivity, Arrests, or restraint of Liberty: the same thing

is threatned, if they are in ♄ in their mutnall Dignities, and the one of them at that time be in the first or second house, the other in the seventh or eighth, and either of them be Lord of the twelfth.

h ♃ and ♄ in ♄ in the fourth shew Captivity : ♄ joyned to ♀ in the eighth, in ☐ or ♄ to h, or in * of h in the sixth, perpetuall Imprisonment.

The Lord of the twelfth in the Essentiall dignity of ♄, being posited in the seventh house, and there partilly afflicted of either of the maleficals, threatens Captivity : Lord of the ascendant and twelfth in ♄ in the fourth, sixth, eighth, or twelfth, and the Lord of the ascendant unfortunate, or Lord of the ascendant Retrograde or Combust in an angle, and ☐ or ♄ of the Lord of the twelfth, notes imprisonment.

The Lord of the twelfth house in his Detriment or Fall, afflicted of the infortunate Planets partilly or platically, shewes Imprisonment : h ☉ ♄ ♀ in the twelfth the same : ♃ h and ♄ in ♄ in the twelfth, the same : ☉ ♄ ♀ in ♄, they two Combust, and the Lord of the seventh in the twelfth, in ☐ or ♄ unto them, shew Imprisonment.

☉ and ♃ in ♄ in the eighth house, in any Signe except their owne, viz. ♄ or ♏, or ♃, for the most part threatens Captivity, unlesse some very beneficall prohibition of the *Fortunes* intervenes. If they be in ♄ in their owne house, and partilly afflicted by the maleficals, it threatens Imprisonment.

☉ in the twelfth, shewes imprisonment, sorrow and many enemies. ♃ Lady of the ascendant, peregrine in the twelfth, the same.

Lord of the Nativity under the ☉ beames in the tenth, not in ♏ or ♃ the Native if he serve Kings they shall imprison him ; an *Infortune*, beholding the ☉, he will be killed by them.

The continuance in Prison is knowne from the strength and fortitude of the malevolent Planets opposing the twelfth house, for if they be well fortified, and their malevolency not suppressed by the *Fortunes*, they import long imprisonment ; but a short time, if the *Fortunes* send their benevolent aspects thereunto.

CHAP. CLVI.

*Of Death, whether Violent or Naturall.**Arguments of a Violent Death.*

WHerein you must consider, first, the ☉ and ♃; secondly, ♄ and ♀, and their Signes, which are called violent, viz. ♈ ♎ ♏ ≡ ♐, wherein ♄ hath more signification unto death, ♀ to the kinds thereof: thirdly, the eighth house and Lord thereof; fourthly, Lord of the *Horoscope*; fifthly, the fixed Starres of the nature of ♀ and ♄, the principall whereof are *Caput Medusæ* in 21. ♏, *Oculus* ♏ in 4. ♐, *Hercules* 18. ♐, *Right shoulder of Orion* in 23. ♐, *Cor ♎* in 4. ♏, *Chelæ* in 9. ♎.

First, Both the *Luminaries* in violent Signes, not both in one Signe, but in divers which behold not one another, portend a violent death.

The *Lights* are said to be in contiguous Signes when ♃ is in ♈ and ☉ in ♎, or the ♃ in ♏ and ☉ in ♐, and so in the others.

Both the *Luminaries* with violent fixed Starres, and wethin the distance of five degrees, threatens violent Death: the ♃ with *Cor ♎*, ☉ with *Oculus* ♏, without doubt declares a violent death; and then most certainly when the Lord of the ascendant and of the eighth is in ♀ to either of the *Lights*.

These Rules then hold good, and take effect, When the Lord of the ascendant or of the eighth house is in ♀ with one of the *Lights*; or when either the *Sunne* or *Moon* have dominion in the first or eighth Houses.

If either ☉ or ♃ be in violent Signes, and the other of the *Lights* with a violent fixed Soarre, it prenotes a violent death: but in this case it is necessary, that together with this configuration, One of the *Infortunes* infest either ☉ or ♃ or the Lord of the eighth.

Secondly, both the *Luminaries* unfortunate by ♄ and ♀ so that the one of the *Lights*, and one of the *Infortunes* be in a violent Signe, or with a violent fixed Star, portend a violent death.

If both the *Luminaries* be afflicted onely of one of the *Infortunes*, the other *Infortune* being impeditied or posited in a violent Signe, and having Dignity in the eighth, it threatens violent death.

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The ☿ of ♄ and ☿ in angle, especially in the mid-heaven in a violent Signe, infesting one onely of the Lights.

The ☿ ☿ ☐ or mutuall aspect of the Infortunes in other Signes as well as in the violent, in angles notwithstanding, the one of them challenging power in the eighth, portends a violent death.

A malevolent Planet in the eighth, and the Lord of the eighth afflicted of an infortunate Planet by nature, who is in a violent Signe, both the Lights or either of them afflicted or in a violent Signe, portends violent death.

The Lord of the eighth in the ascendant, and in his Fall or Detriment, or in a violent Signe, or with a violent fixed Star, and one of the Lights infested of either of the malignant Planets.

The Lord of the eighth in his Detriment or Fall, afflicted by one of the Infortunes, and together with this either of the Luminaries, or the other Infortune in a violent Signe, demonstrate violent death.

The Lord of the first in a violent Signe, or infested of the malevolents, and the Dispositor of the Light of the time being also in a violent Signe or afflicted, intends violent death.

The Lord of the first in the eighth, being naturally an Infortune, and afflicted besides, &c. shewes violent death: But if he be not naturally a malevolent Planet, but is in a violent Signe, and impedit by the ☐ or ☿ of the Maleficals, it portends the same.

The Lords of the eighth and first houses being the Dispositors of either Light, and either of them in their Detriment or Fall, and one of the Infortunes afflicting the other Light in a violent Signe, these shew a violent death.

♄ in the seventh, in Signes where fixed Starres of violent nature are placed, viz. in ♄ ♀ ☿ ♄, and in ☐ or ☿ of ☉, or an ill Planet posited in the eighth, or having dominion therein, and both being in Signes violent, those are arguments of a violent death.

This generall exception, notwithstanding all the precedent rules, is to be admitted, though otherwayes you have full signification of a violent death, viz. If one of the Fortunes be in the ascendant, the other in the eighth, all feare of a sudden or violent death is taken away.

The manner or kind of a violent death.

The signification hereof is taken from that Significator who
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doth most heavily afflict the *Significators* of Death, or hath principall authority and force in the places of the *Significators* of Death, *viz.* of the *Luminaries*, the Lord of the ascendant, Lord of the eighth, or of these houses, commixing with him the nature of the Signe, and sometimes of the house of Heaven in which he is posited.

h properly accordyng to his owne nature, denotes death by Drowning Shipwrack, ruine of old Buildings, Poyson.

♂ by Fire, Iron, Thunder or Lightning, shot of Guns, stroke of Horses, both of them by some Fall from on high, or strangling.

Nature of the Signes in this manner of Judgment.

Fiery Signes, ♈ ♎ ♊, by Fire, Thunder, Lightning, Gun-shot. Ayery, ♊ from on high, Beheading, Strangling, Hanging.

Watry, Drowning.

Earthly, by Raine, Casualty or Falls.

Humaine Signes, denote death by a Man, as by Armes or Violence.

Poysonous Signes, by Poyson.

Nature of the Houses.

Tenth house, death by command of the Magistrate.

Twelfth, by Horses or great Cattle, or privy Murders.

Sixth, by Servants, Slaves or Neighbours.

Where two, three or more testimonies concur, be more confident; as ♂ author of death, in a fiery Signe, the kinds of the death will be by Fire, Sword, &c.

Of the quality of a violent Death.

Many things are herein considerable, that so we may give our Judgment with more certainty: for we must first see, and judge whether the Native ought to dye by a violent Death yea or not.

Secondly, we must consider the Manners of the Native, whether he is like to be a Theefe or a Murderer, or will become an Hereticke; for where wickednesse in Nativities appeares, then by the *Significators* of a violent Death, publique punishments are signified.

Thirdly, the condition of men is observable; for Princes seldome or never dye as the vulgar common man doth.

Ptolomey

Ptolomey will have the quality of Death required; first, from the nature of the malevolent Planet: secondly, from the Sign: thirdly, from the House in which the *Infortune* is in, who afflicts the *Significator* of Death and life, viz. the Luminaries and the Lords of the first and eighth, the fixed Starres neer the Lights being considered.

For more perfect judging of the Quality, and by what means a violent Death shall come, I have collected out of *Schoner*, *Cardanus*, *Alubater*, *Haly*, and others, from whom *Origanus* hath formerly done the like, such *Aphorismes* as they have found true by their experience.

Rules concerning ♄.

♄ in ♈, ♀ in ♎, or ♄ in a watery signe and ♀ in ♈ with him, shews the Native will dye by water, viz. be drowned, or else dye by drinking too much Wine.

♄ in the seventh in ♈ to ☉ or ♀, Death by imprisonment, sluttishnesse, payson, poverty, feare, torments, in a Dungeon, or by some violent fall, or in exile, &c.

♄ Configured to the ♀ in the constellation we call the Gubernacle of Jasons Ship Argos, and which agrees with ☿ ♀ and ♎, shewes the Native to be by shipwracke or tempest drowned.

♀ Joyned to ♄, or in aspect with him by ☐ or ♈ in an earthly Signe, argues the Native to perish by byring of some mad Dogge or Serpent, or to be stricke with some paysonous weapon. If ♀ have any aspect with ♄ and ☿, they posited as before; it argues the Native ends his death by meanes of Women, or love potions.

♄ In ♈ with ☉ or in ☐ or ♈ of him in fixed Signes, many times denotes stoning to death, or suffocation by fire or water; sometimes beheading, death by a Gunne or great instrument, or hanging, or strangling, &c.

♄ In the tenth in ♈ to the Light of the time, being in an earthly Signe, Death by the fall of Houses; if a watery Signe be in the fourth, by water.

♈ and ♄ in the twelfth, death or danger by great Beasts. ♄ and ♈ in the seventh in a common Signe, ♀ in ♈ to them; death by a sudden Fall. ♄ in ♈ in the eighth, death by fall from an horse. ♄ in the seventh with ☿ shews hanging. You must ever note, that a Benevolent Planet mitigateth these judgements.

Judgments

Judgments and Aphorismes concerning Mars.

♂ in ☐ or ♀ of ♃ in humane Signes, the Native will dye either in a Tumult, in Warre or by his owne hands : ♂ in aspect with either of the Lights, as before, and in ♀ or ☐ of ♀, shewes, he will be slaine by Women ; with ♀ so posited in humane Signes, or aspected, killed by Theeves or Pyrats, and so come to a violent death : ♂ with the head of Medusa or Andromeda, signifie the Native to lose his Head ; if the aspect Lights, or one of them, be in the ninth, eleventh, fourth, it's apparent he will be hanged.

♂ in ♄ or ♀ so aspected of the Lights as mentioned, shewes death by Burnings, or Sections and Dissections of those Parts by Physicians or Chyrurgions.

♂ as before said, in the tenth or fourth, especially with Cepheus or Andromeda, denotes Hanging or Torment by the Wheel, &c.

♂ in the seventh, in fiery Signes, argues, Burning alive.

♂ in the seventh in ferall Signes, argues death by Distraction, or by Ruine, or fall of Timber or Houses, or from falls by Beasts or Horses.

In every of these significations, you must have one or both the Lights in configuration with him, or else the judgment is invalid.

Of the Lord of the ascendant.

If the Lord of the ascendant or eighth, be in ♀ to the ascendant, the Native will dye violently.

If the Lord of the seventh or eighth be in the ninth, in an earthly Sign, and unfortunate therein, the Native will dye by some sudden mischance.

When the ☉ is joyned to the Lord of the ascendant in ♄, and ♂ hath no dominion in the ascendant, or any good Planet posited in the eighth, the Native dyes by Fire.

When the Lord of Death is joyned by Body to the Significator of Life, or to the Lord of the ascendant, or the ♃ joyned to the ☉ in ♄ or ♀, ♂ aspecting them, or the ♃ or ☉ joyned with a fixed Starre of the nature of ♂, the Native will be in danger of death by Fire ; if ♃ in the stead of ♂ behold the Lights, the Native will be suffocated with Smoak.

If the Lord of the ascendant be unfortunated by ☉ or ♂, and the one of the eighth, it argues death by Fire.

Aphorismes of the Fixed Starres.

The ☉ with Caput Algol, in no aspect of a Fortune, or one posited
in

in the eighth, the Dispositor of the Light of the time in ♀ of ♂ or in ☐, the Native will be Beheaded; if the Luminary culminate, his Body will be either wounded or torne to pieces whilest he is yet living; if ♂ be at this time in ♀ or ☐, his Hands or Feet will be cut off.

If in the seventh, ninth, tenth, eleventh or first house, ♂ be with Arcturus, and the ♀ with Hercules, the Native will dye by Suffocation: an Infortune in the seventh, fourth, eleventh, twelfth houses, with Oculus ☿, and the ♀ with the Scorpions Heart, the Native will perish by some sudden thrust with a Sword or Dart, or by a sudden Fall, &c.

If ♀ be with Cor m, and ♀ with Oculus ☿, the Native will be Hanged, or killed with the stroke of a Sword: say the same when ♂ is so posited.

In whose Nativities an Infortune is with the head of Medusa, and the ♀ with the bright Starre in ♀, such shall dye by the command of their Prince a violent death, either by beheading or Hanging.

If the Infortune be so posited, and the ♀ with Lucida Hydræ, the Native will perish by Water or Poyson. But it's ever considerable that the Infortune be angular; the neerer to the cusp of mid-heaven, cusp of the ascendant or seventh, the more certainty of a violent death.

Some are of Opinion, If the Infortune be in the eleventh, ninth or eighth, the same judgment will hold.

If ☉ and ♂ be above the earth with the cadent Vultur, and the ♀ with the lesser Dog-starre, the Native will dye by the biting of a mad Dogge; an Infortune with the Navill of Pegasus, and the ♀ with the furious Dog-Star, the Native will dye by some fiery, cutting Weapon, or by hurt from Beasts.

An Infortune with the Navill of Pegasus, and the ♀ with the bright Starre of Lyra the Native will perish by some violent death.

An Infortune with the Back of Pegasus, and the ♀ with the Girdle of Orion, the Native will be Drowned: But when the ♀ is in the place of the Infortune, and he in hers, the Native will be killed by the hands of Men.

The ♀ with the Pleiades, and an Infortune with Cor Leonis, the Native will either lose one or both his Eyes.

♂ with the Pleiades, and ♀ with Cor Leonis, the Native shall be slain in a Tumult.

I might have recorded many other Aphorismes, but because
N n n n without

without a serious mixture of judgment with the principall *Significators*, they doe not of themselves operate to such purposes as the *Ancients* have delivered; which judgment resteth in the Brest of every *Artificer*, how to make a right understanding of them; therefore I leave the care of wading further herein to the *Student*, assuring him, that those *Aphorismes* before recited are the most choycest I know my selfe, whereof I have found many of them verified in such Nativities as my selfe have judged.

If none of the beforenamed rules be apparent in the Geniture it's an evident signe the Native shall dye a naturall death, by some Sicknesse or Disease; the quality whereof is taken from the nature of the Planet and Signe in the eighth house: where observe, that if many Planets be there, the strongest is to be preferred; if no Planet be there. derive judgment from the Lord of the eighth, and Signe wherein he is: The Diseases belonging to every Planet, are mentioned in the judgments of the sixth house; and for the time of death, it's onely in the hands of God, nor would I with any *Astrologer* to be positive therein: you may alwayes import a danger of death, when you find the *Apbeta* come to the hostill Beams of the killing Planet, or the more evill Directions the *Significators* meet with, the greater the danger is like to be, especially in a Climactericall year. Be not too bold, but ever modest, referring all to the divine providence of God.

THE



THE EFFECTS OF DIRECTIONS.



THE whole Art of *Directions* is copiously handled by *Regiomontanus*, *Maginus*, *Leoviti*, *Manginus*, *Zobolus*, &c. but most exquisitely by *Argolus*, in his *Primum Mobile*, unto whom *Posterity* must acknowledge themselves exceedingly obliged : It is very true, that before *Regiomontanus* did frame Tables, *Antiquity* was much perplexed in directing a *Significator* which was not upon the cusps of the House, by reason they had no exact method for finding out the true circle of position of any Planet, when elongated from the cusps of a house : they did then direct either by the Tables of Houses fitted for the latitude where the Native was born, or by the *Diurnall* and *Nocturnall Horary times*, a laborious difficult and obscure way : yet the onely Method *Ptolomey* left, which is mentioned by *Origanus*, pag. 391. and *Argolus*, pag. 283. of his *Introduction* to his *Ephemerides*, and *Maginus*, in Canon 55. of his *Primum Mobile* ; *Pezelius*, fol. 186. *Garceus*, 449. *Junctinus*, pag. 391. lib. prim. At this day we use no method in *Directions* but *Argolus*, which is generally approved of in all parts of Europe as most rationall. The Art of *Direction* being onely to find out *Direction* in what space of time the *Significator* shall meet with his *Promittor* ; or in more plaine termes, *When*, and at what time, or in what yeer such or such an accident shall come to passe, viz. In what yeer *Preferment* ; *When Marriage* ; *When Travell* ; *When encrease of Estate*, &c. The generall judgment upon any *Nativity* informes us, by the consideration of the twelve houses, what the generall fortune of the Native may be in the whole course of his life, but the Art of *Direction* measures out the time into Yeers, Moneths,

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Weeks

Weeks and Dayes, informing us beforehand when we may expect in particular, what is generally promised us in the Root of the Nativity; and although many times it pleases God that we doe not hit the mark aright, as to poynt of time, *When*; yet verily I impute the error not to the *Art*, but to the idlenesse or insufficiency of the *Artist*, who not rectifying the Nativity exactly before he framed his *Directions*, doth in his annual judgment (*Errare toto Cælo*;) for indeed it is the most difficult learning of all *Astrologie*, to verifie the ascendant, as I have found by my frequent experience; for if we faile two or three degrees in the ascendant (as we may well do) through humane frailty, then, I say, the Accidents signified thereby must come so many yeers sooner or later, &c. and so when the degrees of mid-heaven are not right.

Who desire to be expert in *Directions*, let them repaire unto the Authors above mentioned, it being no part of my task at this time: I will now deliver the *Effects of Directions*, viz. What manner of Accidents the Native may expect, upon his good or evill *Directions*; and what every one of the *Hylegiacall* places signifie, and how made use of, what every Planet signifieth of himselve, what by Accident.

In the first place therefore, we must consider whether the *Direction* we would judge of, be good or evill; which is knowne easily by the good or evill aspects.

Secondly, a good *Direction* and a fortunate one, gives Prosperity and Fortune, such as the *Significator* of the *Direction* doth signifie and intimate of himselve, shall come to passe in such or such things, or from such or such persons; which he signifies by Accident, viz. by reason of the house in which he is constituted, or of what house he is Lord of in the Root of the Nativity.

Thirdly, the cause of the Felicity is declared from the *Promittor*, according to the same manner as is mentioned of the *Significator*, by himselve and by Accident; afterwards from the house of Heaven wherein the *Direction* doth meet, viz. in what house the degree of the *Promittor* doth happen.

Fourthly, an evill *Direction* portends adverse Fortune in such things which the *Significator* of himselve and by Accident doth signifie.

Fifthly,

Fifthly, the originall cause of the Infelicity shall arise from the Men and Matters which the *Promittor* of that *Direction* doth signifie of himselfe and by Accident, consideration had to the house in which the occurse doth happen.

We doe usually direct these Places and Planets, in number five, and they shall signifie either Matter or Person. *What Place, what Planets directed, and for what.*

First, the *Horoscope*, or ascendant, we direct in every Nativity, for that it signifieth the Life and Body of man, his Complexion, the Affections and Manners of his Body and Mind: If he come to benevolent *Directions*, he signifieth prosperity both of Body and Mind, the Native's Health, Cheerfulnesse, and all manner of earthly Contents: But if the ascendant have progresse to contrary Directions, viz. to the Termes or unfortunate aspects of the malevolent Planets, or accidentally unto the evill aspects of the Lords of the sixth, twelfth and eighth houses, then evill is to be expected.

Secondly, we direct the ☽, in regard she signifies the Complexion of the Body, and its Intentions, the Natives Journeys, Peregrinations, his Matrimony, the state of his Wife, Women and neer Kinsfolkes.

Thirdly, the Directions of the ☉ are made especially, concerning the Native's good or bad Health, his Honour or Pre-ferment publick or private, the favour of great Persons, the state of his Father, and his Estimation.

Fourthly, *medium-cæli* we direct for Honour, Offices in the Common-wealth, the friendship of Nobility, Kings and Magistrates, for the Magistrery, Trade or Profession of the Native, for his Mother.

Fifthly, ☿ being directed to the good or evill aspects of the Fortunes or Infortunes shewes the encrease or diminution of Riches: And there are some will have, that its Directions doe signifie the affects of the Body; of which I have no beliefe; the same thing the *Dispositor* of the ☿ shall signifie: It may be directed according to succession of Signes, and contrary, but the best Practisers doe it onely according to succession.

Sixthly, you may direct ♄ to signifie your Ancestors, Inheri- *It's not usuall*
tances, Buildings, Possessions, the Fruits of the earth; so also, *to direct but*
Fears, Jealousies, Mistrusts, &c. according as ♄ is well or ill affe- *the former*
cted, Nnnn 3 Seventhly, five.

Seventhly, we direct ♃ for Glory, Renowne, Riches, Children, Religion, Sobriety, &c.

Eighthly, ♂ is directed for Animosity, Victory, War, Law-suits, and he shewes the estate of Brethren.

Ninthly, ♀ is directed for Matrimony, Love, Pleasure, rich Ornaments, Maids, Women, &c.

Tenthly, we direct ♄ for the Wit, Understanding, Trade, Industry, Negotions, Journeys, our lesser Brethren, for Scholarship, History, &c.

The Planets do signifie these things properly of themselves in Directions, in what Nativity soever they be, or in what part of Heaven ; but accidentally, they have signification according to the nature of the Houses they are in, and are Lords of : by considering whereof, you shall find the true intention of what is signified by the Direction.

CHAP. CLVII.

How long the Effects of a Direction shall last.

I oft am enforced to name the Root of the Nativity, it were more proper to say the Radix, for our English doth not well expresse the sense of the words.

THe vehemency & greatnes of the effects of every Direction is taken frō the strength both of the *Significator* and *Promittor*, or their Debility in the Root of the Nativity: for when both of them are in their Essentiall Dignities, and in angles, the effects of their Direction shall be evident and manifest, and performe fully what was promised by it: as if the ☉ were directed to the ♀ of the ♃, both of them in their Essentiall Dignities, without doubt upon such a Direction, the Native would attain admirable Felicity when ever the *Significator* and *Promittor* did meet.

If the one of them is powerfull, the other weak, the effects will be meane: and you must observe whether the *Significator* or *Promittor* be better dignified; if the *Significator* be more strong, the effects of the Happinesse shall be without any great or weighty cause to procure it: but if the *Promittor* be most fortified, the Felicity verily shall appeare, but not according to the magnitude of the cause from whence the Felicity had its original. When

When both of them are weak in the *Radix*, the effects of the Direction will prove accordingly, and the occasion of the Happiness promised as poore; by how much both *Significator* and *Promittor* are more weak, by so much shall the Events be lesse answerable, and the Causes from whence they should proceede.

If both of them be wholly weak and unfortunate, the effects of the Direction may come to nothing, and onely a shadow thereof appeare, but nothing effected.

You must also observe, that if the *Infortunes*, being *Promittors* in any Directions, doe portend an Infelicity, or any sad Events, the evils will be more tolerable, and doe lesse mischiefe: if in the *Radix* they were strong, or posited in their owne houses, for they hurt not their owne houses or overthrow their owne significations, and are wont then to doe lesse evill when well affected, then otherwise.

It sometimes happens, that in the same yeer of the Native, there are good and ill directions of divers significations, so that the *Astrologer* may seem doubtfull what to doe in that case; yet in my judgment there can be no ambiguity therein, for both the Directions may exercise their effects in the same yeer without mutuall disturbance of one another, unlesse there be a certaine agreement or conveniency of them; as of the ☿ and *Horsoscope*, whereof both of them signifie the Health of Body; for let us admit that the ascendant in the same yeer comes to the Quadrature of ♈ in a fiery Signe, arguing thereby a violent Feaver unto the Native, &c. let us suppose the ☿ in the same yeer meets with the ♀ or ♁ of ♀ in a watry Signe, the *Quere* is, *What judgment shall be given herein? viz. Whether the Native shall be sick, or evade?* In this case, the most assured way is, to consider with which of them the Professionall Figure, or of the Revolution doth agree; for if they or either of them agree with the evill signification of ♈, the Native will be sick: but if the concurrence of the Profession or Revolution be with ♀, the Native shall then either evade totally, or is little sensible of any malignancy of the Disease: if herein by this judgment, you cannot be satisfied, observe which of the *Promittors* in the *Radix* was best fortified, and assigne him the pre-eminence

eminence, and say, the effects of these two Directions shall per-
take of his influence.

CHAP. CLVIII.

*The Effects of the five HYLEGIACALL Places, viz. the
Ascendant, Mid-heaven, Sun, Moon and Part of Fortune
directed to their PROMITTOES.*

*Ascendant to
the body of h*

THE Direction of the *Horoscope* to the Body of *h*, doth pro-
duce unto the Native in that yeer an ill habit of Body,
with Sicknesse proceeding from Coldnesse and Drinesse, or by
superfluity of too much Flegme, most troublesome Coughs,
Quartan Agues, double Tertians, the involution of the Brain,
Giddinesse, distempered perturbations of the Mind, strange
Chymeraes, horrible Imaginations, long and continued Sick-
nesse, lingring and pining away; in Maids of tender yeers,
the Green-sicknesse, in Youths, a lingring Consumption, a
Stupidity and Dulnesse to doe any thing, it enforceth the Na-
tive (I meane the distempered Humour) to be Lazy, Carlesse,
Froward, a generall Lethargy or Dulnesse all over the Body,
danger by Water (when in watry Signs) and neer violent fixed
Starres.

*To the * or
Δ of h.*

Directed to the * or Δ of *h*, imports the Native to be
more Grave, Sober and Advised then formerly, to have much
familiarity with men of good yeers, viz. Ancient grave men,
and that his Commerce or Society with them shall be more for
his Reputation then Profit, yet shall he thrive and attaine to
Wealth by stable Commodities or Goods, viz. from Husban-
dry, or by Tillage of the Earth, or by Commodities *Satur-
nine*, the Native will be inclinable to Buildings, to repair Hou-
ses, to plant Orchards, Gardens, to deale in Country affaires,
and it's an opportune time to let, or set Lands or Houses, or to
take Houses, or to deale with Farmers, vulgar people, Clowns,
Colliers, all sorts of Day-labourers; it argues encrease of Sub-
stance by Donation of some Legacy from an aged party, or by
their meanes, and intimates the Native employed about Lands

or Inheritances, a Gentleman may now set or let Lands to his Tenants, or renew Leases with good advantage, or he may discover some Mine or Mines in his grounds (if there be any) it imports a man perfectly settled in Discretion and Resolution; in Children it shewes obedience to their Parents.

This is a terrible Direction (if other malevolent Promissors *To the ☐ or ☽ of ♀* consent, or when ♀ is *Anareta*) and threatens death, or danger thereof; it brings along with it cold and dry Diseases, and such as are of long continuance, and induces the returne of some former Griefe, as Splenetick passions with great paine and horroure, the Wind-chollick, a Rupture fretting in the Guts, Gonorrhea, Flux, the Bloody-flux, all manner of Gouts both in the Hands, Joynts and Feet, *Noli me tangere* in the Nose, Fistulaes in the Arse, Tumours in the Legs or Feet, or Thighs, hurt in the Yard; the yeer will be a sorrowfull sad yeer, full of discontents, vexations with old people, all actions retarded, losse of Office, Fame and good name.

The Native is then usually slow and dull in his actions, little mind to speak, dogged and reserved, full of Envy and Malice, hard to please, waspish, it represents the Native not caring which end goes forward: You must consider the Signe, for if he be in a fiery Signe, the temperature is more dry; in a watry, more moyst, and so inclining to Fleagme: in ayery Signe, the Blood is ill; in an earthly, the more Melancholly.

CHAP. CLIX.

*The Ascendant directed to the Body of JUPITER,
and his Aspects.*

THE ascendant when directed to the Body of ♃, argues an healthfull constitution of Body, and that the Native will *To the ☽ of ♃* be cheerfull, affable, pleasant, religious, delighting to converse with good men, enriched in Fortune by the Gifts or Patronage of some eminent Persons, highly esteemed, or an augmentation of Credit; a succesfull yeer, wherein the Native produces all his actions to a good end, and with great content; many
O o o o times

times, if yeers and other conveniences concurre, the Native doth marry; or if a Church man, then he attaines a Degree in the *University*, or a *Benefice*: Have regard what Ψ signifies in the *Radix*, for it may so happen, he may signifie (if in a watry Signe and Peregrine) the Measels or small Pocks; in an ayery Signe, the same thing; in a fiery Signe, a small Feaver; in an earthly, the Scurvy: but yet he ever produceth to the Native some good, according to the house he is Lord of, and his strength in the *Radix*; he gives Lands or Inheritance unexpected, a Sonne or Daughter, or many blessings of Fortune, by means of a Stranger, or one of no consanguinity: let the Native upon this Direction apply to *Joviall* men.

To the * or
 Δ of Ψ .

To the * or Δ of Ψ , it produces an augmentation of Fortune, Patrimony, Friendship, Honour and Glory in all the actions of that yeer, tranquility of Mind, and an healthfull constitution of Body; the Native is in favour with Princes or Nobles, Knights or Gentlemen, according to the capacity of his Birth; or with Church-men, he may be employed upon some honourable Embassage or Journey, wherein he may attaine both esteem and Money; the Native will be liberall and bountifull, &c. if a Tradesman have this Direction, it imports he shall abundantly enrich himselfe, have great dealing: If a Courtier have it, it prenates a remove from one Office to another, and for the more rich or wealthier Place: If a Country man have it, it produceth great Benefit unto him by fertile and plentiful Crops of Corne: If a King, then his Subjects fill his Purse.

To the \square or
 ϕ of Ψ .

This Direction stirs up in the Body some unequall Distempers, according to the Signe wherein Ψ is.

It brings along with it Hatred, Emnities, Deceptions, Controversies, especially with Lawyers, Church-men and Gentlemen, who under pretext of Friendship, shall insinuate with the Native to betray him, so that he may suffer thereby; however, he shall not undergoe much losse in Estate.

In moyst Signes, this Direction threatens the small Pocks or measels unto Youth; unto men of more yeers an intemperancy and wretchednesse in living, *viz.* carelesse of their Patrimony, subject to receive damage by Suretiship, having no care how

how to live or support their Family ; contention about Tithes or with spirituall persons, in danger for some strange Tenents in Religion : the house or houses whereof ♄ is Lord, or wherein he is posited, will shew the cause or originall of Troubles : if it be an ☿ and in ♊ or ♎, it usually threatens a Pleurisie or defect in the Liver, or the Blood distempered ; emission thereof is good.

It produces a good constitution of Body and Mind, and shewes the Native to delight in good things and honest, to encrease his Stock and his Acquaintance with good men of rank and quality, that he lives comfortably and in good esteem. *To the Terms of ♄.*

The Horoscope directed to the Body of ☿, insinuates the Native in that yeer to be prone to Choller and Anger, impecuous, furious, involved in many Controversies and Law-suits, in Martiall quarrels, many misfortunes afflicting him from envious men, himself apt to wrangle or undertake Duels ; it threatens danger in Travell by Theeves or Pyrates, hurts in that part of his Body which the Sign ☿ is in represents, by or from Horses, or Iron, Fire, Swords, Knives, &c. or Gun-shot, or by the casting of Stones ; it imports Imprisonment, or else prejudice by or for such as are imprisoned or banished, or *non solvant* : It portends the small Pocks, a most violent burning Feaver, danger of Death, if ☿ be *Anareta* ; Madnesse, Giddinesse, Blisters or Scabs all over the Face or Body, the Plague, when that Disease reignes ; Bloody-flux, if he be in ♋ or ♍ ; gripings in the Intestines, danger by Stabbing, if in fiery Signes, or by Fire or Powder ; in ayery Signes, by Fals, Words, or Blood too much heated. *Ascendant to the ☿ of ☿.*

The Horoscope directed to the * or △ of ☿, invites the Native to all manner of Martiall exercises, riding the great Horse, Fencing, exercise of all manner of Military affaires, in much respect with Souldiers, Preferment by Armes, acceptable to Princes, Colonels, Commanders of Armies, given to invent Warlike stratagems : If the Native be a Mechanicall man, he followes his Trade closely, makes good Work, tryes many Inventions, spends more then he gets for that yeer, is inclinable to be Cholerick, that Humour predominating and inciting to impatience. *To the * or △ of ☿.*

To the ☐ or
♂ of ♂.

It points out an acute and sharp Feaver by reason of the boyling or over-heating the Blood, abundance of Choller, many Misfortunes and sudden Casualties, many times Death unexpectedly, unlesse the Fortunes mitigate the ill influence; hurt to the Body, Falls from high places, Wounds, burnings by Fire, infinite and vast expences of his Money, it stirs up many Enemies, many Accusations, and raiseth many rash and giddy Informations against him; it's good the Native, during the continuance of this Direction, avoid Conflicts, all Martial Engines and Instruments; ♂ in a fiery Signe, stirs up Heat and Inflammations in the Body, which may procure tertian and hot burning Feavers, Consumptions, or inflammation of the Lungs, Pleurisies, Impostumations, Swellings against nature, Saint Antonies fire, Botches, Byles, Plague-sores.

If ♂ be in an earthly Signe, he threatens most deadly chances, with depravation and drinesse of the Humours, to kill or be killed.

In ayery Signe, Heats and unnaturall Inflammations of Blood all over in the Body, breakings out in the Face, or parts of the Body.

In a watry Signe, a Discrasie, or generall Disturbance of all the active and passive Qualities, Bloody-flux or violent Loosenesse; in ♀, usually hurt by Women, and in perill of Drowning by Tempest or Shipwrack at Sea; by Land, casually passing over some small River.

To the Terms
of ♂.

It inclines the Temperament of the Native to Choller, and incites to rash actions, and to have a hand in many idle and wicked matters, all tending to a generall distemper of the Body, subject to scandall, and not undeservedly: if ♂ be well dignified, he lessens the ill influence, yet it's good the Native evacuate Choller.

The ascendant
to the ♂ of ☉

It discernes or foreshewes unto the Native, some Dignity, Office or eminent Place, or an employment from Princes or men of Authority, he is acceptable unto them, yet not without much Anxiety, and severall Doubtings in his Mind, or the publishing of all the secret affaires of his Life, for the ☉ discovers all things; it produceth a generall distemper in the Body, pain
in

in the Head, if no hurt to the right Eye especially, expence of Substance, discord with one of his Brethren or Sisters. In fiery Signes, a Feaver, or generall distemper in the Eyes: In ayery Signes, the Eye-sight offended with cold unwholesome Blasts or Stinks: In earthly Signes, dull Eye-sight, and the Head stopped: In watry, too much Reume, or overmuch Moyaistnesse doth occasion it.

This argues great Health of the Body, tranquility of Mind, *To a * or Δ* encrease of Estate, new and eminent Friends of great account, *of ⊙.* augmentation of Reputation and Esteem in the World, many times honourable Journeys or employments in forraign parts, the Native is rendred happy in his generall Affaires, or meets with employment very profitable.

This Direction stirs up many distempers in the Body, it be- *To the □ or* gets the discontent and frowne of a Prince, or Person in some *♂ of ⊙.* Magistracy, or a Nobleman, &c. but this alwayes according to the quality of the Native: It prenotes Death or Danger unto the Father, if the fortunate Planets doe not assist with their aspects; many Losses, Crosses, Deceits, decay of Estate, sore Eyes, and other Cholerick Diseases shall afflict the Native: There is lesse appearence of these things in the *□* aspect, then in the *♂*; for upon that aspect the Native is threatned with Imprisonment, damage by Sea-voyages, by his undertakings for great Men, and from thence great consumption of his Estates; it's ever portended a bad yeer, full of Contention, and Suits in Law.

The Direction of the ascendant unto the Body of ♀, doth declare all manner of Content the Native can desire in Body or Mind; very acceptable to Women, unto whom he will make *The ascendant* many addresses, either preferring new Suits to new Mistresses, *to the ♂ of ♀* or reviving his former Addresses to his old Mistresse: if age and the condition of his Life permit, he will marry, or be very busie in such uxorious or feminine employments, much delighted in good Apparell and trimming himselfe, purchasing rich Jewels or Householdstufte, &c. if he be a very *Coridon*, in this yeer he buyes Pots, Pewter, Brasfe, Bedding, &c. and all to be-smugge the Country Mayds; is also given to Dancing, &c. if

Native were formerly married, he is promised a Child this year; if ♀ be in ♀ or ♂, where in the *Radix* you find a Proclivity to disorder, the Native then turnes Drunkard, Whorematter, Spendthrift, falls into such Diseases as proceed from Surfeits, or hath the French pox, or running of the Reines.

*To the * or
Δ of ♀.*

A jolly pleasant time, full of Profit, and Content, the Native prone to Banquet, Feast, dally with Women, marries a vertuous Wife (if she is so signified in the *Radix*) or if formerly married, he may now expect a Child; however, of what condition soever the Native is, it imports good according to the quality of his Life; if a Tradesman or Country Farmer, he hath good successe in his Vocation, finds his Kinsfolk very kind unto him, lives contentedly, and is well respected.

*To the □ or
♂ of ♀.*

It signifies some infirmnesse in the Body, obtained by a Surfet, or too frequent use of venery; sometimes it notes the running of the Reines, &c. given unto his Pleasures, unto Fornication and Adultery, and so suspected and scandalized therefore, dissention betwixt him and his she-friends, perplexed and molested by Women, and their procurement; the Native falls into distempered passions by his folly in Love, courts this and the other Woman, he is slighted by the vertuous, the dishonest have no Bridle; he hath some quarrels by reason of Jealousie, or his Wife crowns him with *Ateon's* Forehead, carelesse of any thing but to serve his Pleasure.

*To the Terms
of ♀.*

The Native's Complexion and Disposition inclines to cheerfulness, he is active, and much delighted in Womens companies, prone to Musick, Dancing, to all honest and pleasant Sports and Pastimes, happy in the affaires he undertakes, and in his Trade.

*The Horoscope
to the Body of
♂.*

This Direction incites the Native to Study, to Poetry, the Mathematicks, to be very conversant in good Letters, and it promisetht Profit and Gaine thereby, so that he may encrease his Fortune from thence; he will obtaine some Office or Employment of very good account, he shall be fortunate in Merchandizing, and in his Trade or Profession, if a Mechanick, &c. it shewes some Journey, or an inclination thereunto; in Schol-
lers,

ers; it denotes a hard Student that year; if a Tradesman, that he followes his Profession cheerfully; it shewes an apt time to put Youth to be Apprentices; it is unto men of riper yeers, a time of being busie in Accompts, or in Law, or with Clerks and Attorneys.

This sharpens the Understanding, and inclines the Native to be studious and prompt to good Literature; to such as are Students, it portends much enlargement of Knowledge, the reading and understanding of many curious Books, or Degrees in the University or Colledge; in all manner of Negotiations, Contracts and Bargains, this fortunates the Native; it imports some Journey to be undertaken, or an Embassage or Message; according to the quality of the Native, so frame your judgment: if the Native be a Servant, his Master more then ordinary employes him in his Accompts; if a Farmer or plaine Country man, then he is busie in Assesments or Accounts of the Parish; if servant to a King, his Master employes him upon severall Messages, &c. if he be servant to a Nobleman, he gets much by his Pen or by Reckonings, or by Stewardship.

To the \square or ρ of φ , vaine expence of Money to learne some Science or other to no purpose, an avernesse from former Studies, subject to the Itch or Scabs, to weak Lungs, difficulty of Breathing, a reviving of some clandestine former Plots or Conspiracies, a restless and unquiet time, ever occupied to no purpose, fraud and deceit in Contracts, Words, Letters, the Native involved in Law-suits, by reason of Accompts, perplexed with ill Servants, cozened or cheated by them, sued or arrested for other mens Moneys, by reason of former Engagements; encumbred with scurvy titles of Land, or former Mortgages, crossed by wrangling Clerks, Attorneys, receiving hurt by false Witnesse, or lying Informations by Young men or Youths, by Libels, Verses, or writing some foolish Book.

The ascendant coming to the Termes of φ , informes the Native with a right judgment, shewes him witty, bent to Letters or Traffique, and inclines an aptitude to study, according to the quality of Life God puts him into.

If the \mathcal{D} in the *Radix* were afflicted and weak, this Direction imports the Body of \mathcal{D}

imports danger to the Body and mind ; let the Native be wary, least by some sudden casualty neer Waters or Moorish place he run into some hazard of his Life ; this disturbs the Life of the Native with many, and those great accidents, according as the ☽ is in motion, and light in the *Radix*, it suddenly enriches the Native, as easily impoverisheth him ; yet if the ☽ be fortunate, the Direction imports Prosperity and Health of Body, and renders the Native fortunate in managing his Affaires, whether by Contract, or in Journeying or Travels ; it imports the Wind-chollick, and other *Lunar* Diseases, if in the *Radix* she hath ill signification ; if she be well dignified, and the Native capable, it may portend Marriage, or a Journey beyond Seas ; sometimes it shewes the death of the Mother, at other times good Preferment.

To the ✱ or
△ of ☽.

It implies, the Native shall be full of Businesse, and yet well contented in mind, and healthfull in Body, apt to undertake any matter, a good time to his Kinred and Mother, the Native acceptable to Women, especially young Maids ; where capable it importts Marriage, or a Journey, and abundance of worldly Employment, the Native lives in a great Esteem amongst his Neighbours, doth follow his Profession with much alacrity, and may enjoy a Daughter that year.

To the □ or
♁ of ☽.

Controverlie and strife with his Mother or Wife, or Women, Jealousies raised and suggested, Discord with Country Clownes or very rude People, with very meane Women, disgrace and affronts from them ; the Body afflicted by the abundance of vicious and corrupt Humours ; danger by Water, grief or paine, especially in the left Eye ; a time wherein the Native is restless and affronted by every one ; no successe at Sea or by Land, rob'd at Land by Theeves, at Sea by Pyrats ; in disgrace at Court, or with noble Ladyes, losse of Preferment, Office or Dignity ; apt to Sicknesse, occasioned by Surfets and disorderly Dyet, a great Distemper in the Body by surplusage of crude Humours, the Stomack offended, and the Native inclinable to Gluttony, Luxury and wantonnesse.

To the ☿.

It poynts out a succesfull time, and quiet, the Body in good state and condition, respect from Church-men, many times an Inheritance

The Effects of Directions.

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Inheritance unexpectedly falls unto the Native ; it adviseth the Native, in the Vocation God puts him into, to apply to *Joviall* and *Venerian* men for the advance of his Fortune or estate.

A crazy Body, little Health, a pestilentiall Feaver, torment-*To the 9.*
ed with Belly-ake, the Chollick, or a Rupture, the Gonorrhea,
in danger of Poyson, scandalized, and false things laid to his
charge, overcharged with Debts, if in the second house.

When the ascendant is directed to ☉, the Native unexpect-*Th ☉.*
edly, or by his owne proper industry, obtaines or hath great
encrease of the goods of Fortune, if ♃ at that time aspect the
☉, his Estate shall come by *Joviall* men; if the ☉, by the bounty
of his Prince, or some great Person ; if ♀ by Women or Mar-
riage ; if ☿, by assistance of *Mercuriall* men, or by his owne in-
dustry, judgment and discretion : However, upon the like Di-
rection, there doth alwayes follow unto the Native an encrease
of Fortune ; the greatnesse whereof you shall find from the *Dis-*
positor of ☉ in the *Radix*, the house considered.

The ascendant is also directed unto the fixed Starres, and *Fixed Stars.*
when it is so directed, hath signification either of Felicity or
Adversity, according to the nature of the fixed Starre ; but it
then works most forcibly, when ever it happens, if at the same
time the *Significator* comes to the body of a *Promittor* or Planet
of the same influence with the fixed Star ; of the nature where-
of, you may read *Gauricus* tom. 2. pag. 1327. and so forward ;
J. n. Etinus in *Speculo*, pag. 255. as also, in his large *Commentary* up-
on *Ptolomey's* two last Books.

The ascendant directed to the cusp of the second house.

Purchase of rich Householdstuffe, and store of Goods mo-
vable.

To the cusp of the third house.

The Native visits Brethren, makes many Journeys for
Pleasure.

To the cusp of the fourth house.

It imports death.

The ascendant directed to the *Speare-staffe* of *Böotes* in 26.30.

P p p p

=, or

♊, or *Arcturus* in 18. 33. ♊, or the *Taile of the Lyon* in 16. 20. ♊ denotes unto the Native good Fortune, which he shall enjoy in this world with comfort and content, yet notwithstanding he shall be engaged in many troubles, discontents and feares, rather occasioned by his owne temerity, then any just occasion.

To a bright Starre in the Bucker of the Ship, in 27. 58. ♄.

It insinuates profitable and commendable Journeys, which the Native shall performe in company of *Joviall* and *Saturnine* persons, wherein he shall carry himselfe discreetly and full of gravity, suffer much injury, patiently; all which will turne to the Native's advantage and good.

To the Girdle of Orion in 18. 11. II.

It produceth utility from the Dead, or a considerable portion by meanes of an Inheritance; gaine by *Joviall* persons; it imports the Native to be grave and severe, yet entangled in the snares of Love, with alteration of the temperature of Body by his excesse in Gluttony.

To the Lyons heart, in 24. 34. ♏.

Wealth in abundance, Honours in a large measure, Estimation amongst Princes and principall Persons; it designes the destruction of his Adversaries, yet he finds some sharp alteration in himselfe for a time; he shall suffer some opprobrious words; as also, an acute or cholerick Disease, if not carefully by Medicine prevented.

To the lesser Dog-starre, in 20. 35. ♄.

It imployes the Native in Martiall Affaires, and denotes anger unto him therefore, the Native will be subtil, witty and discreet, full of craft and cunning, a very dissembling Fox; the Native wastes his Substance by his Whoredomes, Lust and Wantonneffe, loseth his Estimation, &c. no profit in his Trade or Fortune in Bargaines or Merchandizing attends him, unhappy by Accounts, and unprosperous in his Studies, despoiled of his Goods by theevish Servants, and he apt to acquire Goods by rapine and fury.

To

*To Crater, or the bottome of the Pitcher, 18. 31. ♉. or to the
Virgins Spike in 18. 34. ♊.*

It prenotes the Native to attaine the chiefeſt Degree of Eccleſiaſticall preferment, or a rich Benefice, with applauſe and great Eſtimation, and Suſtance attending it, and all theſe for the admirable parts of his Ingenuity; all Matters or Affaires he hath to doe with Veneriall or Mercuriall men, ſucceed well.

To the right Knee of the Lyon, in 18. 18. of ♌.

It conferres great Benefits upon the Native, and they gainfull, by his familiarity with Joviall and Martiall acquaintance; it portends him a Governour of a City, Towne or Caſtle, or a famous Commander of Souldiers, having power of life and death in his hands, or he is made (if a Souldier) of the Counſell of War.

*To the Southermeſt of the three Starres in the Neck of the Lyon
in 18. 38. ♌.*

It imports the Native to undergoe no ſmall damage in Honour, perill in his life, and many diſcommodities in Eſtate; let him beware of being murdered by Souldiers, let him obſerve moderation in Dyet, and in all his actions, for he inclines to Violence and Intemperancy upon the approach of this Direction.

To the bright Star of Hydra, in 22. ♋.

The Native will be converſant about Poſſeſſions, Buildings, will be ſenſible of many labours, hazards, moleſtations and backſlidings, about Inheritances, and ſhall ſuffer loſſe, and be greatly diſgraced by Womens meanes, and his too great familiarity with them; too much prone to the fleſh, and to haunt lewd Womens companies and Tavernes.

*To the Cratch in the Crab in 2. ♋ : And the Pleiades,
in 24. 20. ♋.*

Theſe afflict the Native's Body with red Choller, and Cholerick humours, with wounds in his Face, or hurt in the ſight of his left Eye, reſtraint of Liberty, baniſhment, or an obſcuring of himſelfe for a time, wounds or hurts in his Armes. I

have observed, this Direction offends the Native's Eyes with cholerick Humours, or sharp Distillations, that the Native passionately affects Women, gets them with Childe, is prone to Whoredomes and uncleane Lusts, and loseth his Reputation thereby; that he is suddenly engaged in quarrels, bound to answer his follies at the Sessions; usually if the capacity of the Man suffer it, and at the same time the ascendant or ☉ come to the ♀ of the Lord of the tenth or ♂, the Native dyes by the Sentence of the Judge.

To the two Aspes in 2. and 3. of ♏.

This argues an acute Feaver, endangers the Sight of the left Eye, and torments both Eyes with sharp Reume; it portends hurts by Horses, Bulls, Lyons, or fierce Beasts, as Beares, &c. subject to quarrell. I have observed it, the fore-runner of many malicious slanders, and yet preferment Martiall attending it; the slanders come from Peasants or vulgar women.

CHAP. CLX.

Directions of the Mid-heaven to PROMITORS.

THE Mid-heavens Directions are performed, that thereby the Native may discover when and in what yeere he may expect preferment; whether publique or private, or if some Office or Command, or honourable imployment, or when he shall flourish in his Profession and have great trading, &c. when losses or crosses therein.

However, when the Mid-heaven is directed to the body of ♄ it stirs up the wrath and indignation of Princes, Magistrates, Officers, and great men against the Native; it subverts the Natives honour, his commands, the favours and Offices of trust he formerly had with and under the King or People; he performs his matters with remissness; he is stirred up to scurvie and ungodly actions; his Servants are sturdy; sometimes death happens by the sentence of a Judge; this is understood when a violent death was portended; if he be a King or Prince, let him
beware

beware his Subjects rise not against him ; a Landlord or Nobleman must take heed of his Tenants, they will conspire against him,

*To the * or Δ of \hbar .*

It argues Honour or Esteem by meanes of aged, Saturnine persons, and that the Native will be more sober, grave and advised then formerly, and have profit from men and things of the nature of \hbar , and that he will deale and agitate in and about Lands, Houses, Orchards, Gardens, Woods, &c. accumulate Wealth thereby ; the more confidently you may judge it, if \hbar be in an earthly Signe, viz. in γ or ν , it portends command in the Common-wealth, viz. Magistracy, &c. even in Country parishes it affords respect more then usuall with his Equals.

To the \square or ρ of \hbar .

This Direction discovers many laborious, difficult and unfortunate Mischances unto the Native, deprives him of his former Honour, Office, Magistracy, Employment or Reputation, by meanes of Saturnine and vulgar persons, or of slye dissembling Courtiers, by Country Clowns, Husbandmen, Colliers, Day-labourers, &c. who seem all to conspire and agree herein against him : and as this portends unto vulgar persons, Beggery, Poverty, Disgrace, &c. so unto People discredit, accusations, and trecherous Informations, damage by Thefts, &c. To a King or Prince, it portends breach of Leagues with his Allies, Tumults in his Dominions, a discontented Commonalty, a falf-hearted Privy-Counsell, wholly destructive.

To the Terme of \hbar .

It provokes against the Native, Old men, and men of sordid Dispositions, and stirres them up with a desire to ruine the Native, it involves the Native with multiplicity of melancholly Thoughts, and he is much perplexed to maintaine his former Estimation.

Medium-Cæli to the Bod.y of ψ .

Directed to the Body of ψ , it intimates, a wholsome profitable and glorious yeer unto the Native, wherein he will be

P p p p 3

preferred

preferred to Dignity and Honour, and by the favour, bounty, and patronage of some great Person, (many times a Clergyman or Lawyer) attaine an excesse of wordly Honour, and Wealth attending it: This Direction I doe observe, gives every one Preferment according to capacity; to the Student, in Law or Divinity, it failes not to give either great Practice, or an Office or Benefice; to the Country-man, it makes him a Church-warden; to a King or Prince, it shewes renewing of Leagues, or accesse to a Kingdome, or calling a Parliament, or a generall Counsell, to advise for good of his Subjects.

*To the * or Δ of Ψ .*

It performes the same promised by the σ ; if Ψ in the *Radix* be strong, it elevates him even from the Dunghil to some good Preferment, and bestowes upon the Native unspeakable good, either Office, Dignity, Preferment, or what not; to Princes, accesse of Embassadors.

To the \square or ρ of Ψ .

This Direction doth signifie many Grievances, occasioned by the Law or by sentences thereof, and their Judgments; the Native shall find Judges, Lawyers, Gentlemen, Magistrates, and other persons of Quality, offensive and envious against him, endeavouring to deprive him of that Office or Estimation he enjoyes, but to no purpose, for they may not prevaile: many afflictions or discontent shall arise against him by meanes of the Clergy, or Spirituall men, so that he shall be enforced to spend some part of his Estate to defend himselfe, and may receive detriment in fortune by meanes of his Kinred; he shall be much envied by people pretending to Religion; if a King or Prince, he will displease his Nobility or Kingdome by abridging their priviledges, and he shall find the Judges of the Land, and Lawyers offended; he will displace many, but it will turne to their honour and his shame.

To the Termes of Ψ .

Prosperity and health of body, furtherance in all his Occasions by meanes of the Gentry and Clergy, and it imports the Native to thrive in his Office or Place, or in his Magistracy.

This

Medium Cæli to the ♂ of ♂.

This Direction suddenly plunders the Native into the greatest mischances both of Life and Fortunes that may be: mischiefs arising, the Native not knowing from whom. It stirs up the wrath of powerfull men, especially Martialists against him; it threatens banishment, imprisonment, hatred, miserable and fearefull consumption of Patrimony by fire, theft, &c. In a Kings or Princes Nativity, it incites them to war, to wrong their Subjects, to carry themselves proudly and insolently towards them; to murder or be the occasion of the effusion of much blood. To Souldiers it gives Military command; where a violent death is designed from the hands of the Magistrate, it portends the time and quality of Death.

*To the * or Δ of ♂.*

It incites the Native to the use of Armes, Fencing, Shooting, to accompany Souldiers and men of their quality; to delight in riding, hunting; it makes him well respected of Commanders, and if himself is capable, he attaines preferment by War. In Tradesmen it imports quicke Trading, and shewes the Native active and well wrought; it sharpens the invention. To Kings, it imports a fit yeer to begin War, or provide Amunition for Warres.

To the □ or ♂ of ♂.

It denounces unto the Native many evils, robberies, contentions, quarrels, restraint of liberty, many harmes, which shall as well proceed from himselfe as from others; many times publique Death is threatened, or publique accusations; in some, it notes accusations against them for Coyning or counterfeting Monies: it notes losse of Offices, Commands, &c. in Kings or Princes, it notes danger of Deposing, losse of their Armies, tumults by their Souldiers, Mutinies, uproares, people discontented with Souldiers; in a time of Peace, it shewes the oppression of Kings, and Subjects vexed.

To the Termes of ♂.

It provokes and stirs up the anger of Martiall men against him, and many times shewes sorrow and mischiese unto the
Mother

Mother, and to some of the Natives little Children; for the most part, rash and unadvised actions follow this Direction; sometimes a Trades-mans credit is called in question.

Medium Cæli to the ☿ of the ☉.

The direction of the Mid heaven to the body of the ☉, prefers the Native to dignity and honour, makes him familiar, knowne, and well accepted of Kings, Nobles, Persons of honour, men of principall command and trust in the Commonwealth; whose affaires he shall performe and agitate with great fidelity and wisdom, whereby he shall be more publicly taken notice of, and have favour and thanks for his paines. In a Regall Nativity, it imports acceſſe to the Kingdome. If the Parents be living, this direction is prosperous unto them; it spreads the Natives fame and estimation, and even in vulgar Nativities it addes to the present esteeme of the Native; it elevates the Native his conceptions, makes him grow proud and prodigall, and sometimes kills the Mother, or shews her death.

To the ♀ or △ of ☉.

It promises publique Offices and honours, gifts and friendship bestowed upon him by some King, Prince, Nobleman, or eminent Person, whereby he shall lay the foundation of arising to great preferment, and so shall order himselfe and affaires, that he will become magnanimous, bountifull, thinking of no meane matters, but shall governe the Commonwealth, or part of it with praise and much reputation, no man envying his greatnesse. In a Kings Nativity, it shewes him inclinable to love his People, to doe justice, to make progresse into many parts of his Kingdome, the great good will and liking the People have of him, and the honour he hath from them.

To the ☐ or ♀ of ☉.

It renders the Native obvious to many discommodities; makes him odious to great Men; to loose his Offices, honour or preferments upon a sudden, changes and perverts all his former good fortunes; a Trades man, cracks his credit, or turnes Bankrupt, &c. so as now he runs in danger of being imprisoned, banished, and many times, (if the Nativity threaten) it is
sentenced

sentenced to death by the judgement of his Prince, or some of his Officers. Where the Parents are living, they partake of the infelicity in one kinde or other ; either in the losse of their Estate by fire, or other mundane casualties. In a Kings Nativity, he blemishes his honour by pride, and neglecting his People ; he scornes his Nobility and Gentry, for which he never recovers their love, but at last smarts for it.

Mid-heaven to the Body of ♀ .

This Direction promiteth a cheerfulness of Mind, much joy and gladness, and inclines the Native to Mirth, Jollity, Banqueting, to accompany young Virgins, and if age permit, to be Married, or receive great Honour and Friendship from Women ; it shewes, the Native may expect good Trading, or the Merchant good Returnes ; it imports to a Magistrate that hath this Direction, the love of all people, and the well acceptance of his endeavours by his Prince, and promises him Preferment.

*To the * or Δ of ♀ .*

It procureth the love of Women towards the Native, and is an argument of his obtaining or acquiring new Houses, Household-stuffe, new Garments, of enjoying much Pleasure and content in all his worldly affaires, it produces the good will of the common people and favour of all manner of persons ; it bestoweth or conferres on the Native no small Fortune, prosperous Health, safety to his Mother (if living) and to his Kindred, or Alliance ; besides, many times it produceth Marriage, and within the yeer a young Child ; it blesseth the Native (by God's permission) with what Felicity the Native, according to the capacity of his Birth, may expect.

To the □ or ♂ of ♀ .

This is ever full of scandall and ignominy, and detracts from the Native his Fame and Honour, by meanes of Women, and stirres up Strife, Hatred and Contentions against him ; the Native subject to be deluded by Women, to wooe many, and to be rejected by most or all, Women putting tricks upon the Native, scorning and deriding him, who will be jealous of his Mistressse upon every slight occasion : In a King's or Princes

Q q q q

Nativity,

Nativity, it imports scandall by keeping a Concubine, &c. It shewes death many times unto the Mother or Wife, and an unquiet and unchearefull life with his Wife ; many times Divorce, Jealousies, and great Discontents, sale or losse of much Estate, or many costly Jewels. I have knowne some Marry upon the ☿ of *medium-cæli* to ♀, but they never lived long together, but were separated speedily ; besides, the act was rash, and both parties repented it presently, and usually they had been of acquaintance formerly, &c.

Medium-cæli to the Termes of ♀.

It argues Joy, Pleasure, delightfull Conversation with Women, and that he shall easily attaine what he desires of them ; it imports the Native to passe the whole time of this Direction with Pleasure and sufficient Content.

Medium-cæli to the body of ♀.

This Direction fortunates the Native in dispatching of his generall Businesse, gives Preferment and Honour by Learning, Writing, Numbers, Accompts, Astronomy, Astrology, Geometry, causeth the Native to be highly esteemed for his Industry and Wisdome ; and it portends no small advance of the Native's Patrimony and Fortune; the Direction renders the Native active, full of Businesse, dealing for himselfe and others ; but as ♀ is mutable, so many times this Direction doth as suddenly by some scandall, lye or misinformation, deject the Native, and discredit him : Many times upon this Direction, Youths come to be Apprentices, or a Master first sets up his Trade, or a Scholler takes his Degrees.

*To the * or Δ of ♀.*

It advanceth the Native in the study of Learning, inclines him to be wholly conversant in Books, to speak well learne Languages, and Write ; it imports good successe in his affaires, in Commerce, Merchandizes, &c. it promiseth much good conversation with Book-men, and fortunates him in Journeys and Travels, and in the Offices the Native enjoyes, and is the fore runner of some Message or Embassage to be performed by the Native, where there is a capacity, or he a Courtier ; as to a

Secret ary

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Secretary, Scrivener or Clerk, it shewes multiplicity of Writing, much Profit thereby, &c. the Native inclinable to learne many Arts, or deal in many things or Commodities he did not before : many Travell upon either of these Directions, or are sundry wayes employed upon Merchandizes, Factories, or are made Consuls or Agents, &c.

To the ☐ or ♀ of ♄.

It portends unto the Native a most difficult and ambiguous time, oppressed and tormented with and by *Mercuriall* men, witty and learned, who shall give occasion of trouble and disquietnesse unto the Native, misinterpreting his actions with severall By-reports ; it shewes many times heavy Law-suits, unjust Sentences ; and unto Schollers, the not-obtaining of such Offices or Degrees in Learning, as are desired, or missing a Church-Benefice ; it involves the Native in some ungodly designe, and occasions his losse of Preferment ; it raiseth many faigned and untrue Reports against the Native, much abused by Letters and sinister Informations, false Witnesses and Accompts, and unjust sentences, or partiall dealing of Judges, either spirituall or temporall.

To the Termes of ♄.

It stirs up the spirit of the Native to study, and shewes he shall have good successe in learning, or in exercising his Profession or Magistery ; it begets an inclination in the Native to be active, solicitous, and to follow the course of life God hath put him into, with great earnestnesse of thriving and encreasing his Fortune.

Medium-cæli to the body of the ☽.

Argues an unquiet and busie time, afflicted with variety of matter and action both in Body and Mind ; a troublesome and queasie time, now well, now ill, full of Businesse ; sometimes getting, otherwhiles losing : if ☽ be well and essentially dignified, it imports Marriage, or strict Friendship with a Woman ; if in the *Radix* the ☽ signified Honour, Office, Preferment, &c. it now comes to passe : the Native hath inclinations to travell, to shew himselfe in a more publick way then formerly, and

Qqqq 2

where

where the Δ in the *Radix* is well dignified, it certainly expresseth in Mechanicals, great Custome and Trade; in men otherwise qualified, Preferment, Office, Dignity, &c.

To the \ast or Δ of Δ .

It gives increase of fortune, estimation and honour from the people more then usuall; large gifts and donations from some noble Lady; the Native prospers in his Offices, Commands and employments; shall marry some woman; or other, faire or foule, rich or poore, according to her well or ill fortification in the *Radix*; it argues some journey beyond Sea, and publique commands in the Common-wealth, and usually affords the Native such esteeme and reputation, as he by birth or place is capable of.

To the \square or ρ of Δ .

It produces the disesteeme of the Commonalty, thwartings contentions on the behalfe of Women; the losse of honour, estate and dignity, much expence of his estate by prodigall and vaine expence, by whordome, and base unworthy women; and it threatens Death or great danger either unto his Mother (if living) or to his Wife, if married; if not, then an absolute breach betwixt him and his Mistris or friend: it produceth the sentence of some eminent Magistrate, Judge or other worthy Person against him: the quality of the Signe the Δ is in, shewes the durability of the evill, the greatnesse of it is increased by the strength of the Promittor in the *Radix*, and the Δ in the figure of the Revolution, or return of the \odot to his place.

Medium-cæli to the eleventh house.

It begets unto the Native new friends, and they not obscure, partly of *Joviall* condition, if he either behold the cusp of the house, or is posited therein: *Veneriall* Friends, if ρ doe the same; Noblemen, Kings and Princes, if \odot illustrate that house, it shewes additament of Friendship however, and good thereby.

Medium-cæli to the twelfth house.

Let the Native beware of secret Enemies, Imprisonment, Banishment

nishment, and of losse by or from Four-footed Beasts, viz. Horses, Oxen, &c. the mid-heaven is rarely directed to the horoscope, but then it pointeth out Honours, Praise, and high Estimation.

CHAP. CLXI.

The Mid-heaven Directed to FIXED STARRES.

*To the Goat, in 16. 33. II ; and the heart of the Scorpion,
in 4. 30. X.*

THE Native is like to enjoy much society either with Souldiers or Religious, or both ; their Acquaintance may produce him Honour, but little Profit ; for he will waste much Money in the exercise of Armes, and be very inclinable thereunto ; whereupon he is like to have Military command by, or from Joviall or Religious persons, or he may have authority or preferment at Sea amongst Saylor, and therefore much envied : these Preferments which come by the influence of the fixed Starres alone, doe seldome continue without a sudden change.

To the right shoulder of Orion, ut supra.

Wholly inclined and taken up in Martiall affaires, with so great art, judgment and dexterity of Conception, that he will find out many admirable Stratagems ; by meanes whereof, he doth rise to an high esteem amongst Souldiers and witty men, and therein shall have the chiefeest praise ; it inclines the Native to frame rare Engines for War ; as also, for any other matter.

To the Bulls eye, in 4. 39. II.

It converts the Native's hard fortune into better, and contributes largely for the Natives advantage, by meanes of Souldiers and Women : it inclines the Native to ingenious Practises, whereby he procures unto himselfe Preferment and Wealth.

To the left shoulder of Orion in 15. 40. II.

It produceth many Calamities and Wranglings, he shall fall
into

into the Hate and cunning snares of his Adversaries, and unlesse he handle his affaires wisely, will be in danger of imprisonment, by the accusations and sinister aspects of Secretaries, Attorneys, &c. receive Punishment and Infamy for forging or counterfeiting Writings, or clipping Coyne, or by meanes of false and dissembling, suggested Witnesses, or sinister Informations.

To Rigel, or the left foot of Orion, in 11. 34. II.

By command of some grave Prince, the Native is instituted the Leader or Conductor of an Army, or of Souldiers, his Manners become sharp, angry or testy, fearlesse, imperious, magnanimous, it may afford him (if not capable of Warfare) preferment from the Church, very gainfull, which notwithstanding will much crush and weary his Body with the infinite toyle and labour thereof; so that it denotes his Honour or Command to be burthensome, and not worth acceptance.

To Canopus in 8. 48. ☿; or to the doubling of the taile of the Goat, in 18. 32. ♊.

It promiseth, by procurement of some ancient Clergy-man or Gentleman, ample Dignity or Authority, with very great applause, glory and fame, abundance of Wealth, &c.

To the Lyons heart, in 24. ♌; greater Deg-star, in 8. 53. ☿; Arcturus, in 18. ♋.

It insinuates a power over the people by authority of some great Prince, or an Office in the nature of a Treasurer, or Receiver of Customes, or a Governour of a Town, Fort or Castle; an Overseer or Director of Workmen concerning the Conduct of Water, Conduit pipes, or a Surveyor of Works, Buildings, &c. In all which it's probable the Native encreaseth his Estate, and augments his Reputation: This Direction intends employment in abundance from the Nobility and Gentry, or from eminent Persons, and the performance of what he undertakes with great honour and fame.

To the Virgins Spike, in 18. ♍.

Unexpectedly Honour or Preferment is conferred on the Native beyond his hopes or capacity, and many times it affords
power

power of life and death over others : most *Astrologians* doe hold the mid-heaven directed to the *Virgins Spike*, to signifie Church preferment ; but it must act according to the Birth or capacity of the Native, and somewhat it will effect, even amongst vulgar persons, *viz.* in that yeer a Clowne shall get much by taking the Tyth of the Parson.

To the Pleiades, in 24. 20. 8.

It violently thrusts the Native into troublesome, pernicious and dangerous Busineses, Wranglings and Controversies, occasioned by Women ; it occasions sudden and unexpected Quarrels and rash Actions ; sometimes Murders or Stabs, Imprisonment, &c. It doth also portend in some Genitures sudden preferment, but an unlucky end thereof : This is to be understood, where in the *Radix* the Nativity is unfortunate.

To the head of Algol, in 20. 8.

It perplexes and casts the Native into extreame danger by reason of Murder, Man-slaughter, or the sudden death of some one or other, the Native being either author or assistant, it endangers his Head : if other Directions concur in good, it gives the Native power of putting others to death ; but I ever found it an ill Direction, even in mean mens Genitures.

CHAP. CLXII.

The Sunne directed to PROMITORS.

HE is principally directed, that as he is the Author and Significator of *Vital Power*, and hath principall soveraignty amongst the Planets ; so from him we require judgement of the prosperous health or adverse of the Native, of his Dignities, publique preferments, favour of eminent Persons ; of the estimation and honour of the Native ; well being of his Father, &c.

To the 8 of 7.

It portends to the Native many difficulties, and an infirmity

ty of sicknesse in the body ; imbecility or weaknesse of the heart, paine in the Belly, Melancholique alterations, a quartin Ague, Chronicke diseases, an excesse or the body overcharged with blacke colour, the winde Chollicke, diseases or griefes in the head ; sicknesse unto the Natives Father, if he be living ; infirmenesse or cold Rhumes, or a weakenesse in the Natives eyes, especially of the right eye, or hurt therein by some blow or fall. It provokes the indignation of a *Saturnine* Prince or Nobleman, or a man of quality indued with *Saturnine* conditions against the Native, who shall much envie and crosse the Native, shall detract from his reputation and fortune ; whereupon the Native will be afflicted with sad and heavy thoughts, or much troubled at it ; he shall undergoe dangers in his Travels, as well by Land as by Sea. And verily this Direction seldom comes without abundance of Melancholly, or many splenetick Diseases attending it.

*To the * or Δ of ♄.*

Some markes of honour from an aged Gentleman, Commander or Magistrate ; preferred before many others, moderating his affaires prosperously, obtaining wealth and glory. It inclines the Native to gravity, severity ; it imports much wealth obtained by Country Commodities, Husbandry, Architecture and some casuall inheritance.

To the □ or ♀ of ♄.

A most fearfull Disease, weaknesse in the Eyes, a violent fall from some Horse or Building ; great destruction of his private Fortune, rob'd, cozened, deceived by the servants he keeps, and Husbandmen he deales withall ; his Tenant and he fall at odds, destruction of his Fame, and losse of good Name, Honour and Preferment ; if the Native be a Merchant, he will have losse at Sea, his Ships will suffer shipwracks, or be made unserviceable in leaks, received by impetuous Winds and Stormes : It destroys or separetes the Native's Parents, viz. a small Direction in the Father's Nativity happening when the ☉ comes in the Native's unto an ♀ or □, kils him : It adviseth the Tradesman to trust little ; it adviseth Kings to doe Justice ; it is the fore-runner of Mutinies and Commotions, consumption of their Treasure ;

sure ; it is a sure signe of Envy and malice against the Native, &c.

To the Termes of ♄.

It imports sorrow, the envy of Neighbours, the hatred of many men ; Sicknesse proceeding from a cold cause ; losse in esteem of the world, and decay in Estate ; if he be a Husbandman, losse in Cattle and Tillage, &c.

☉ to the ☿ of ♀.

This Direction imports an healthfull Body, quietnesse of Mind, a plentiful enjoyment of the goods of Fortune ; an encrease of Preferment, Honour, Office, Dignity, &c. according to the capacity of the Native, Ecclesiasticall honour, or Preferment in judicature by the Law, which the Native shall receive from an eminent Prince, or Person of quality ; he will be in good esteem amongst Kings, Persons of great Estate and Fortune, Lawyers civill and common, &c. as to a King, it imports the renovation of Treaties, Peace and Tranquillity amongst their Subjects, a King doing justice, a People willing to obey their Prince : it imports an high Clergy.

*To the * or △ of ♀.*

This Direction conferres on the Native solidity of judgment in acting his affaires and designes, Honour and Fame for him by managing of them, so that he shall be the principall Officer or Parson of some great Man or other, shall receive ample gratuities from such persons as are his Betters ; it produceth Office, Command, publick Trust, Church and Law preferment, Profit and abundant encrease of worldly Estate thereby, even as it were miraculously ; he shall mightily encrease his paternall Estate, and if capable have a Son, or much comfort from him upon that Direction : In Princes Nativities it acts ; but by experience I know, it works but slenderly, if ♀ was not essentially fortified in the *Radix* ; however, it preserves the Body, and gives hopes.

To the □ or ♀ of ♀.

Men given to Religion, common and civill Lawyers, or Secular men will be averse unto the Native, and impedithe his occasions-

Casions, or will extreamely endeavour it ; they will occasion the expence of his Estate, and put affronts and disgraces upon him ; yet shall he recover his Estate and Reputation againe, and overcome the iniquity of his Enemies, if the Geniture be not wholly averse unto it ; as to a Prince, it shewes a discontented Nobility and Gentry, a breach of Lawes and Privileges, and is an argument the Prince cares not for preserving the Lawes, but is solicitous after his owne ends.

☉ *To the Terms of ♃.*

It affordeth the Native a plentiful addition of Honour and Dignity, together with an ample encrease of Fortune, the Native is much beloved, overcomes his Adversaries, enjoyes his Health and quiet of Mind ; and if he be in yeers, it inclines him unto Sobriety and goodnesse more then of many yeers before, to be temperate, quiet and mild, &c.

☉ *to the Body of ♂.*

This Direction loads the Body with many Infirmities, afflicts it with excess of Choler, with sharp acute Feavers, most bitter paines of Head ach, viciates the sight of the Eyes with Dulnesse or other casualties, deforms the Face with Wounds or Scars, and the rest of the Body with Iron, Fire, or hot, scalding Water ; it designs the Native to be inconstant and variable in his Councils, Cogitations and Actions, and that he shall meet with many labours and difficulties by reason of wicked, pernicious Persons or Malefactors ; his Enemies will domineer over him : the Native shall easily fall into the hatred and frowns of Kings and great men, and he ought to be carefull of receiving prejudice or hurt by the biting of a mad Dog, or kick of a Horse, or some other fourfooted Creature : it's good in this yeer he avoyd Souldiers : Unto a Martiall Nativity it gives Preferment : it bids Kings beware of Poyson and Trechery, when a violent death is signified, it shewes, the time or occasion thereof is at hand ; in moyst Signes, it's a sure signe of the Bloody Flux.

☉ *To the * or Δ of ♂.*

It promisseth the friendship and society of Souldiers, or men
Martially

Martially affected, whether Nobles or otherwayes; and it portends Preferment to some place of command in the Warre; it inclines to beare Armes, to ride Horses, and more then formerly, inclines to the exercise of Military Weapons, and it shewes the Native full of courage and mettle, gives him a generous and magnanimous Disposition; it invests him with some Honour, Reputation and Fame by the meanes of the patronage of some King, Captain, Commander of an Army, or the like; or the Native performes some worthy Act in Warre, to his extreame Honour and Renowne: it argues a Journey, and much trotting and trudging from one place unto another.

☉ To the ☐ or ♀ of ♂.

It threatens the Native with a sharp, acute Disease, Weaknesse, or a Disease in the Eyes, either Blindnesse or Waterishnesse, or as we usually say, Blood-shooting, cruell Wounds in the Body, the Life in danger by Fire, Iron, or the sudden Blow of some devillish Engine.

The Native hath no successe in his Counsels or Actions, all Matters and Affaires goe crosse and evill with him; let the Native therefore begin no new Work, for he will produce little or nothing to perfection upon this or the like Direction; he is subject to robbing upon High-wayes, to have his good name questioned; it portends death, if it happen in a Climactericall year, and upon the ♀, and ♂ be *Anareta*, and the ☉ *Hyleg*; it notes a Calenture, Madnesse, deprivation of Senses, high Feavers.

☉ To the Termes of ♂.

Discommodity in his course of Life, in his Consults and Negotiations great contradictions; many times violent Feavers; no event proves succesfull undertaken by the Native: it admonisheth the Native to have great Caution in his Affaires, and to beware of rash Actions, unto which he will be too inclinable.

☉ to the ♂ of ♀.

This progression of the ☉ to the body of ♀, stirres up the Native to Musick, Playes, Merriments, Banquets, and all manner of *Venerian* pleasures; the Native plyes the love of Women,

and is wholly conversant in Wooing, Wiving, or dealing with or concerning Women; an apt time for Marriage; it imports a happy Matrimony for Wealth and Honesty, if ♀ be radically strong; the Body healthfull, all things succeed well: In Tradesmens Nativities, it portends encrease of Estate and good Estimation: In Kings Nativities, it argues comfort by or from their Children, the Marriage of some of them, &c. when ♀ is wholly in the *Radix* peregrine, it stirres up to unlawfull affection.

*To the * or Δ of ♀.*

It imports the Native to obtaine a good name, and much Reputation, or some more then vulgar advance, or an Office, Dignity or Preferment, from whence he shall acquire great store of Wealth, and be highly esteemed of all manner of Women and eminent persons, and indeed of all, or the generality of people, according unto the Stock or condition of the Family from whence he is derived, or the Place he enjoyes in the Common-wealth; he shall performe all his Affairs with much facility, and obtaine all his just desires with much love and content; it is usuall for the ☉ to the * or Δ of ♀, to import Marriage, where none is before, or the Native to have a Son or Daughter borne upon this Direction; it declares the Native to live very pleasantly, to take little care, and shewes his condition of life to be good.

To the □ or ♂ of ♀.

A barren time, no hopes of Issue in that yeer; much difficulty to obtaine a Wife, many differences arising to retard it; the Native impudent and bold in his wantonnesse and Lust, wholly occupied in scurvy and sordid actions, whereby he incurreth great Infamy, Scandall and Disgrace: it's very rare the ☉ meets with an ♂ of ♀, because she cannot be elongated more from him, then 48. degrees, I meane in motion; unlesse the Native may live eighty yeer, there can be no such Direction as the ☉ to the ♂ of ♀, therefore what is spoken must be understood of the ☉ to the □ of ♀.

☉ to the Termes of ♀.

It incites the Native to Dancing, Gaming, Pastimes, gives concord

concord betwixt him and his Parents; wholly delighted in Things moving Delight, and in Women: It hardly produceth a Marriage to effect, unlesse ♀ be *Significatrix* of the Wife in the *Radix*, and also, that in the Professionall figure the Signe of the seventh ascend, or that ♀ in the Revolution be in the seventh, in some good aspect with ♃, or Lord of the ascendant.

☉ to the ♂ of ♀.

It implies store of Businesse, apt and inclinable to Merchandizing, propense to good Letters, and thereby both encrease and waste of Substance, magnified or esteemed for his Learning by many people, involved in some contentious or literated Conflicts, employed upon some Embassage or Message; in danger of Prejudice by false Witnesse, and of Theeves, if he doe travell, as this Direction usually gives inclination thereunto, although with losse of Patrimony or damage therein: many Law-suits, many Controversies; if ♀ in the *Radix* signifie Preferment, upon this Direction the Native may expect it: many times it describes the Native's Fancy, and makes him convertible to many severall Studies, and continues him constant in no one.

To the * or Δ of ♀.

Full of Businesse, never quiet, employed upon every Occasion, and solicited by every one, without any great profit arising from thence; desire to travell, and no great successe therein; Ecclesiasticall or School preferment; it produceth in the Native admirable Conceptions, the Native is much busied in Writing, in Accompts, in buying Books, in buying or selling such things as belong to his Profession.

To the □ or ♂ of ♀.

This stirres up many Accusacions and Criminations against the Native, as counterfeiting some Writings, or guilty of such abusive Actions; denying alssly what may be legally proved, whereupon much Infamy falls upon the Native discredit either by not paying Moneys, or by forgery, or counterfeiting or clipping Moneys; the Mind extremely afflicted, and losse of Office, if it be in bawdy Courts, or Spirituall; an avernesse

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to

to Study ; oppressed with Clamours, and variety of unjust Aspersions.

How the ☉ can come to the ☿ of ♄, I confesse my selfe ignorant, unlesse men live almost one hundred yeers or more.

☉ To the Termes of ♄.

Inclinable to study, to witty inventions, to exercise Merchandise, or to follow his vocation cheerfully ; a delight in Architecture, the Mathematicks, in many rarities, &c.

☉ to the body of ♄.

This Direction impaires the health, brings along with it a phlegmaticke alteration of the body and humours, not without disturbance of the head and stomacke with paine and extreame griefe ; it duls the eye-sight, and makes blinde, if the Nativity in generall portended such a thing ; given to rapine, theft, to travell, waste of substance by his unconstant courses ; if ♄ be well dignified, it may give a preferment or Office ; it notes Marriage, but usually if upon this Direction he marries, she proves Masterfull, arrogant, of a proud spirit, and who will be very imperious over the Native ; it notes travell or a journey to be undertaken by him, &c.

☉ to the * or Δ of ♄.

It makes the Native famously knowne unto Kings and persons of great ranke and quality ; it produces their favour and friendship ; the Native performs their employments with honour and profit, shall undertake necessary and honourable journeys ; shall marry a rich wife, or be busie in such matters as concernes wives and women ; shall increase the number of his friends. In a Courtiers Nativity or a Noblemans, it argues the Native to be some Embassadour or Commissioner employed by his Prince into foraign parts.

☉ To the □ or ☿ of ♄.

Many powerfull men are provoked against the Native, afflicting him with many things ; he is unhappy in his travels, a various floting time, losing his Estate, thriving little. It separates the Parents, as also man and wife, or raises many wranglings

lings betwixt them ; inclines the Native to idle drunken courtesies, or equivalent unto them ; dangerous infirmities in the eyes, and sicknesse in the other parts of the body. The Native inclines to accompany loose Women ; it produces the small-Pox, Measels, Wormes, &c. and many times sore-eyes, and a violent Feaver.

☉ to 63,

It shewes the Native shall be acceptable to Princes, by whose meanes and assistance he shall be promoted to severall places of trust in the Common wealth. Where Princes or Kings are not, or the Native incapable, understand it of Nobles, Gentry, or any man in Authority, or living in a condition above the Native.

☉ To 28.

28 is adverse to the Natives reputation, and threatens the overthrow of his Estate ; grieve and paine in his eyes, but most in his right eye ; a melancholy or phlegmatick disease or Feaver proceeding from either of those humours ; danger of poyson ; many obstructions in the body ; any other ill direction concurring, it incites a most pestilent Feaver.

☉ To 20.

It declares a thriving yeer, by reason and meanes of the gifts or Donations of persons of honour, or of such as live in a ranke or quality above the Native.

☉ to the first House.

The Natives private enemies shall be reconciled unto him, servants shall be more obedient, and he more delighted in the care of household affaires and great Cattle ; but let him beware of unruly Cattle.

☉ to the second House.

Many expences to good purpose ; and if the Fortunes be there, he augments his private Fortune.

☉ to the third House.

The Native makes many petty journies to see friends, Brethren, Sisters, Kinsfolkes.

☉ to

☉ to the fourth House.

If the Fortunes aspect the Cusp of the fourth, the Native doth discover some hidden treasures, and is much delighted with Buildings, and in manuring Fields, Grounds, &c. but if he cast his ☐ or ♀ to the House, it portends losse by Servants who are his Tenants or Clownes, by fire, by enemies; and the Father of the Native, if living, will be taken with some sharpe Feaver, and so will the Native also.

☉ to the fifth House.

It promiseth good to his Children, and delight in them; the Native inclines to dalliance with Women, to feast and sport: if an Infortune aspect the cusp, it works the contrary.

☉ to the sixth House.

Gain by dealing in small Cattle, and the encrease of them; good by Servants; sicknesse unto himselfe and Father.

☉ to the seventh House.

The ☉ directed to the cuspe of the seventh house, denounceth unto the Native a grievous sicknesse, and that he shall overcome his publique enemies, and shall either celebrate Marriage himselfe, or procure others to Marry.

☉ to the eighth House.

The Native will be conversant about his Wives portion, and perplexed concerning Inheritances, fearfull of his own death, and grieved for his Fathers.

☉ to the ninth House.

The Native undertakes a long journey, to see fashions abroad in the world; if the Signe of the ninth be watry, he goeth his Journey by water; if a malevolent Planet afflict the cuspe of the house, he will be in danger by shipwracke or Pirates; a good Journey if Fortunes have aspect to the cuspe of the ninth.

☉ to the tenth House.

Honourable employments from the King or Magistrate above the condition of his birth; yet if the cuspe of the tenth be unfortunate

unfortunate, it threatens imprisonment or exile by command of his Prince or superiour.

☉ to the eleventh House.

It designes him many eminent Friends, much esteeme by Courtiers, and the Minions of Kings, the Native thrives thereby.

To the twelfth house.

It provokes many unjust Enemies, who will be displeased against the Native, he shall be privately maligned and evil spoken of by many, detracting from his Estimation, will be in danger of Imprisonment, yet shall he thrive by Horses, Oxen, &c.

CHAP. CLXIII.

The ☉ Directed to FIXED STARRS.

To Rigel, in II. II.

IT presages boldnesse, insolency, and a desire in the Native to shed Blood; he will himselfe be factious, and excite others, and cherish them to commit such actions; he will provoke or pluck upon himselfe powerfull enemies, and shall be tormented with many misfortunes; he ought to beware of *Saturnine* mens deceits and snares laid purposely to entrap him.

To the Scorpions heart, in 4. ♏.

It discernes many Honours, if the Native be carefull, and be not deceived of Souldiers; it doth many times produce a burning Feaver, or some violent act, and prejudice the right Eye.

To the lesser Dog-starre, in 20. ♃.

It insinuates Military preferment, after many Contentions, Expences, and the Indignations and strong thwartings of an eminent *Mercuriall* man or Secretary, or a Chancellour or Commander, endeavouring to hinder it.

To the Lyons heart, in 24. ♌.

It adornes the Native with a kind of kingly or princely Majesty

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jesty and Preferment or Dignity ; it shewes much Honour to the Native, happinesse unto his Friends, yet not without a sharp Disease, both afflicting the Native and his Father, but it will not be mortall:

To the head of Hercules, in 18. of ♄.

It gives Dignity by reason of the Native's wit and discretion, but it doth threaten Imprisonment or Arrests for or concerning Moneys or Wares entrusted unto him, damage in Estate, and usually a sudden burning Feaver.

To the Bulls eye, in 4. ♀.

It portends a happy beginning, or a good entrance towards a good Fortune, the Native relying on Martiall Commanders, who will bestow many badges of Honor upon him, but the end will be tragical, and the Native lose all again both Honour and Estate, yea, either restraint of Liberty or Banishment besides.

To the Chela, in 8. and 9. of ♀.

This Direction is averse to the Honour of the Native, and doth impeach the health of Body, it threatens the Native with a poysonous or very sharp Feaver ; if he Navigate, he suffers extreemely by shipwrack, and shall be in danger of death ; yet it promises good from Martiall employments, both Preferment and Estate.

To the Virgins spike in 18. ♀.

It conferres eminent Dignity upon the Native, upon his Parents and Children, if he have any, with abundance of the Goods of Fortune : If *Spica* ☿ culminate, and the ☉ then come to it by Direction, it prenotes to Church Benefices, and also to eminent places of Trust in the Common-wealth.

To the South borne of the Bull, in 12. 30. ♀.

It shewes the Native occupied in Military matters, to frame many warlike Instruments, to devise many Stratagems, and that he shall be endangered by the deceit of his Enemies, and in some perill of his Life ; but let him beware he fall not into their hands.

To the two Asse, North and South, in 2. and 3. ♀.

It portends an unhealthfull time, with a most sharp Feaver,

in

in danger of Fire, and losse of Honour and Fortune; sensible in an high nature of the malice and ill will of Souldiers against him, endeavouring his disgrace, if he warily prevent it not; he will be in danger of publick losing his Head; and be either hanged or made a perpetual prisoner: by Wisdome he may prevent these menacing Directions of the Heavens.

To the Cratch in the brest of the Crab, in 2. ♏.

It pronounceth a Disease by reason of a Flux, and the Native shall find himsef more inclinable to wrangle, contend and scuffle then formerly, and it's probable he may either commit Murder, or be guilty thereof; let him beware of being killed either with Iron, Fire, the cast of a Stone, or some warlike Engine, or that by some Knock or Bruise he lose not the Sight of his Eyes.

Let the Native avoyd Gun-shot and the Canon, least his Head be dissevered from his Shoulders, unlesse he prudently behave himsef, his Prince in anger may cause him to lose his head, or imprison or banish him, or put him upon the Wrack, or send him to the Gallies, or deliver him over to Pyrates to be Butchered.

This is a heavy and sad judgment of ☉ to *Præsepe*, which the *Ancients* have delivered: I have found by experience, upon this Direction the Native hath been in danger of stabbing, and been in severall other great necessities, and in many Law-suits.

CHAP. CLXIII.

Directions of the ♃ to PROMITTOES.

♃ to the body of ♀.

IT produceth cold and moyst Diseases, Apoplexie, Palsie, Dropisie, the Gout, both Foot, Joynt and Hand Gout, melancholy and phlegmatick Agues or Feavers; he shall contend, and have variance with the King, or some principall Magistrate, or eminent Nobleman, in regard of Lyes and false Aspersions laid to his charge; he will suffer many grievances

from his Servants both male and female ; his droves of Cattle or Household Cattle, shall many of them dye, he shall receive much damage thereby, and shall therefore live in great anguish of mind ; usually this Direction puts the Native into much sorrow, many feares, abundance of cares, the whole Body and Mind disturbed, a generall defect in the Friendships of men ; a long, lingring and tedious quartan ague, the Spleen, extream Coughs, abundance of Spittle and Flegme, much debility and weaknesse in the Eyes, some Catarrh or Web offending the Eyes.

▷ To * or Δ of ♄.

Makes the Native acquainted with great and worthy men, by some happy and blessed Commendations ; the Native performs worthy Acts, receives many large Gifts and Rewards from old Women, and is exceedingly respected of the common or vulgar People, who much love and honour him with a kind of dutifulnesse.

The Native will be prone to building and reedifying, and to provide what is expedient for the Tillage and Manuring of Grounds, digging Ponds, bringing Water into his Orchards and Gardens ; he will thrive much by conversing and dealing with Husbandmen, and keeping a great stock of Cattle : if a Merchant have such a Direction, he may best thrive by dealing with men that are ancient, and in Commodities of the nature of ♄, as Lead, Wool, &c.

▷ to the □ or ♂ of ♄.

This Direction causeth the Body to abound with ill Humours, and renders the Native subject either unto a Feaver proceeding from Flegme or moyst Humours, or dull and heavy in all his actoins, lumpsh, sowre, Melancholly ; he shall undergoe much damage from Clownes and ill Tenants by their Thefts, spoyl of his Goods, Rapines and Carelesnesse, waste of an Estate committed unto him by his Mother ; in continuall discontent with his Wife, she ever brawling, wrangling and vexing him : himsele or Mother perhaps may dye iu that yeer : if he be borne to have Inheritance, his Tenants abuse him, nor doth he make any profit of his Lands ; if he be near the Sea,

then

then its Banks or Bounds are in danger of breaking in : If he be a Prince, the Commonalty like none of his actions : if he be a Merchant, he had best forbear dealing by Sea, and trusting.

To the Termes of ♄.

It fills the Native's Fancy with fear,horroure,dread,sorrowful cogitations,and afflicts his Body with one grievous melancholly Disease or other, according to the nature of the Signe this Terme falls in ; the temperature varies from its former condition, and the Body becomes more dry, the Native more carefull and penfive.

♄ to the Body of ♃.

It designeth not onely health of Body,but Honour (and that very great) unto the Native, which shall bring along with it great store of Wealth.

It portends losse and damage unto the adversaries of the Native ; the Native shall make very prosperous and succesful Journeys, or shall live in great joy and tranquillity of Mind ; it expresseth a cheerfull Mind, and sound Body, Dominion, or an Office or Command over the People ; it gives University preferments,and in Inns of Court,viz.the taking of Degrees there: as to Princes, it imports great unity betwixt them and their Subjects,and several Embassadors sent abroad to good purpose.

*♄ to the * or △ of ♃.*

It advanceth and augmenteth the Native's Honour, and raiseth him to Preferment, even from a very low degree, and procures him much society and friendship with the most eminent men of that place wherein he shall live, when the Direction effectually operates : this hath most influence upon Church-affaires and Law matters ; and indeed this Direction promiseth the Native much Friendship and benefit with Ministers,Civilians, Lawyers, Gentlemen and Nobility, &c.

♄ to the □ or ♂ of ♃.

It implyes unto the Native, in his Place, Office or Preferment,many difficulties and torments his mind with very knotty occasions;he shall find Lawyers & Religious people snarling at him,endeavouring to impeach his Credit and Substance, but

yet by his own vertue and constancy he shall attaine with much labour Preferment Ecclesiasticall or Temporall, and in the end shall find those that were his enemies, to seek after his Friendship, and of Foes to become Friends : Many times upon this Direction, the Native is questioned for Heresie, Schism, disturbance in Church-affaires, or some troublesome Lawyer affronts him, or a petty Country Justice of Peace acts his malice upon the Native, or his Landlord, &c. *Quoad capax.*

▷ to the *Termes* of ♃.

It intimates alacrity of Mind, and health of Body, shewes the Complexion of the Native good, and his Estate to come in with little labour ; willing to serve great Ladyes in all their commands.

▷ to the *body* of ♂.

The ▷ when she is directed to the body of ♂, threatens unto the Native Imprisonment, many worldly Mischances, strange Anxieties, abundance of sorrowes, losse of some part of his Estate ; those that are his enemies shall rise up against him : he shall be afflicted with a sharp acute Feaver, or Disease, together with a weaknesse of Body, and hazard of his life ; his sight will be much weakned, and he subject to Infirmities in his Secret parts ; he will be full of Byles or Botches, Scabby, or shall receive a wound by Iron, a Gun, or the like, and his body endangered by Fire, or by the fury or rage of a four-footed Beast, or biting of a Dog ; he shall find Choler very predominant, and himselfe inclinable to quarrell, to fight and beare Armes ; the least thing he may expect, is a violent burning Feaver, Pestilentiall if the Direction meet in ♄, or near the Bulls Eye, or the Scorpions Heart : if ♂ be Anareta, it's probable the Direction ends his dayes ; the Disease you may know by the Signe.

▷ to the * or Δ of ♂.

It inclines the Native to Animosity, to Boldnesse, to be Majestically, Imperious, discreet in Military affaires, industrious, vigilant, exercising himselfe in or about Horses, Warlike matters, Hunting Sports, &c. Manly exercises ; he shall by his actions

ons receive profit, respect, and encrease of Fortune : yet not withstanding, by reason of Women, he will consume his Estate and have losse by Bargaining and dealing for and concerning Horses, unlesse ♂ was strong in the *Radix* : usually the Native playes much at Cards, Dice, &c. and frequents Alehouses, Tavernes, &c. this is meant in Nativities where such Disorders are radically foreseen.

To a Kings, it imports the election of new Lieutenants, mustering of men or Souldiers, preparing Armes, though in a time of Peace. To a Merchant, it imports much dealing at Sea, and good returns. To an ordinary man, it shewes a busie time, much Trading. To a Farmer, encrease of his Stock, both great and little Cattle, and that he will be Constable that year.

▷ to the ☐ or ♂ of ♂.

It argues deprivation of senses, Lunacy, Phrensie, an afflicted body and minde ; many thefts, an ill wife, who will not onely disdainfully provoke the Native, but will squander and make away his Estate : it declares the constitution of the body ill, and the Native Feaverish, subject to the Pox, Gonorrhea, Stone and gravell in the Kidneys and bladder. It imports the disdain of Women towards the Native, from whom he may expect nothing but scurrility, by whose meanes he shall receive many scandals and disgraces, &c. If he have a good Wife, it prenotes her death ; as also wounds or hurts by Horses or great Cattle, blindenesse or impediments in the eyes, its very rare if the Native avoyd a sicknesse, it proves the Plague, if the yeere be Pestilentiall ; let him also beware of receiving an hurt or wound in his face, &c. To a Prince, it shewes his Subjects dislike at his vanities, it wastes his Treasure by vaine and fruitlesse Embassages, indangers his life by voluptuousnesse, shewes tumults, and his displacing many Officers for their knaveries. To a Husbandman, it tels him his Sheep will rot, his great Cattle dye of the Murrain. To a Merchant, it adviseth to ship out few Goods, Pirates and shipwrack will undoe him. To a Minister, it tels him, his People and he will to Law for Tithes, &c.

▷ to the *Termes* of ♂.

It designes hot Feavers, abundance of Choller, a contenti-
ous

ous and litigious time, quarrels, &c. indeed the whole frame of the body inclines to choller, and to those infirmities which are incident to a body repleted with that humour; the Native shall doe well upon this alteration to advise with his Physitian.

D to the body of the ☉.

It causeth hot burning Feavers, divulging all the former secrecies of the Native which have a long time been concealed; the condition of the Native is very mutable, sometimes aloft or in great expectation, then suddenly all his indevoirs suppressed, his minde perplexed with severall feares and matters, weaknesse or rhumes in his eyes: the condition of the Native is herein very considerable; for as to a Kings sonne, or a Prince, the *D* to the body of the ☉, shewes accesse to the Kingdome, or some honour conferrd unto him by the King his Father, if living. In ordinary Mens Nativities it notes Marriage, where a capacity is. To a Merchant, it shewes his credit questioned, but yet his Trade good and great, and no feare of Bankrupt. To a Farmer or Husbandman, it shewes Wiving, and the alteration of the course of his life.

*D to the * or Δ of ☉.*

It produceth unto the Native profitable and honourable Acquaintance, or familiarity with Women of great rank and quality, whose Friendship he shall make use of to his great advantage, more esteemed and beloved of the people then formerly, whereby he comes to enjoy an Office of trust in the Commonwealth, both Wealthy and Honorable, and all this for his prudence and good nature; where this Direction falls in fitting years, it is the fore-runner of Marriage, or of a strong inclination thereunto: many times it imports Travels or Journeys beyond Sea, whereby honour or preferment radically is promised unto the Native; let him be industrious upon this direction to acquire it. To Kings it shewes renovation of Leagues. To Merchants, glory, reputation, free trade and traffique. To the poore Farmer, a good vent of his Commodities, and he inclinable to compose differences betwixt Neighbour and Neighbour, &c.

▷ to the ☐ or ♀ of ☉.

This Direction brings along with it extreame dangers and torments both of Body and Mind, it frequently provokes unto anger, and converts the love of some worthy Woman into hatred and dislike; let him beware of popular Tumuls and Seditions, the dissembling friendship of Noblemen, whereby he may be occasioned to dispend much of his Treasure.

If this occurse of the ▷ to the ♀ of the ☉ (the ☐ little value) fall out in those parts of the Ecliptick which threaten weaknesse or impediment in Sight, without doubt the Native is then extreamely oppressed with diseases in his Eyes: it argues a troublesome, contentious yeer, wherein he finds most opposition from his Betters, or from great persons; it produceth violent and extreame Feavers, Coughs, Collicks, torments of the Belly, Fluxes, &c. according to the nature of the Signe and house the *Significator* and *Promitor* are in. To a King, it imports losse of honour amongst his Allies, himselfe disrespected, &c. where in the *Radix* danger of Deposition was, this Direction performes it: To a Nobleman, this shewes the peoples dislike of him, their Informations against him, their questioning of him; where violent death is intended, now it's concluded. To the Husbandman, it imports a scornfull Landlord his wracking and abusing him: To a Beggar, it shewes Whipping, Stocking, &c.

▷ to the ♂ of ♀.

It's the presage of a pleasant and joyfull time, for it inclines the Native to be jocund (where both ▷ and ♀ are in moyst Signes, to Drunkenesse) to be merry, lovesome, delighted in Enterludes, Playes, Dancings, Pastimes, wholly addicted to Pleasure, and those delights he most affects; an healthfull constitution and sound temperature of Body; he wooes, or becomes enamoured of some handsome Lasse; Gifts and things of Profit he shall acquire from Women, or by their commendations, and shall find himselfe exceedingly favoured by them, and he as inclinable to serve them, many times Marriage; however, free from Care, but extreame taken in love with some Woman, according to the quality of his Birth. To Kings, it

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represents Peace with their People and Allies, great hopes of their Children, a quiet time. To the Merchant, it wisheth to Trade freely. To the Farmer, it wils him to expect good encrease of Poultry, and his lesser Cattle, &c.

▷ to the * or Δ of ♀.

The Native never must expect to live more pleasantly, he hath successe in all manner of his Affaires, all things goe on successively; he Marrieth happily, and one whom he much loves; his Children shall be obedient and doe well; his Brethren and Kinsfolks shall unanimously love him: the constitution of the Body is sound, and the temperature in an wholesome condition, no inequality appearing, &c. if he be Married, and be vertuous, yet he attaineth the friendship of some good Woman, by whom he bettereth his condition: The Merchant or Tradesman may adventure freely with hopes of great encrease.

▷ To the □ or ♂ of ♀.

It procures an itching desire in the Native to illicite Beds, and causeth by this his wandring affection after strange Women, great waste of Estate; much scandall and Infamy by reason of his Fornications and Adulteries; many crosses and much controversie with Women; if he marry upon either of these Directions, he marries most unhappily, one whom he loves not, or that will be obedient unto him, where Wantonneffe predominates and yeers permit, it afflicts with *Veneriall Diseases*, running of the Remes, Botches, the French Pox, &c. in Children, if ♀ be in a watry Signe, it shewes the Measels and small Pox, &c. in Women, abundance of Menstrua's, &c.

▷ to the Termes of ♀.

It portends, that the Disposition of the Native inclines wholly to Mirth and Pleasure, and to frequent Womens companies, to be neat and fine in his Apparell, to follow his employments with alacrity of Mind.

▷ to the body of ♀.

This Direction engageth the Native in many and sundry Causes and controversies, inclines him to lying, to dissembling,

to all manner of deceits, to be eloquent and subtilty, to stealing and cheating, wholly addicted to lewd courses, busie and intermedling with any thing ; it argues forgery of Writings, Deeds, Bonds, Evidences ; if the Native be a Student, it incites him to study hard with good proficiency : If a King, it implyes many Missives, and abundance of Forreigne newes, his many agitations to his Allies. To a Merchant it shewes much action, many Journeys ; if he be a Factor, many Accompts, &c.

*To the * or Δ of ♄.*

It blesseth the Native's employments with good speed and successe, it inclines him to good Letters, to Read, Write, and to manage Accompts ; it renders a delight in Musick ; a propensity to Travell, and gives him much Friendship, and some Estate and Fortune either from or by meanes of a Woman of quality : To a Courtier of capacity, it implies him an Agent or Embassadour to forreigne Estates, or he is made Secretary of Estate : it's the forerunner vulgarly of much action and trading, or very much dealing in the course of his Life.

▷ to the □ or ♀ of ♄.

It moves an avernesse from study and Learning, and declines the Native even from the company of such men, subject to the ire and frowne of vulgar people, incites to popular Stirres and Tumults against the Native, in danger of being questioned for some counterfeited Contrasts or Writings, or cozenage of Monneys, Imprisoned therefore, sentenced to Death, or Banished ; sometimes madnesse succeeds this Direction, or a *Delirium* of mind, oppressed with injurious scandals, with Bills and Reckonings, &c. and cunning Attorneys or Ministers.

▷ to the Termes of ♄.

The Mind addicted to study, yet full of subtilty and Mercurian tricks, unconstant, wavering.

▷ to ♄.

It's the forerunner of a thriving yeer, and encreasing the Native's Estate, with some badge of Honour, tranquillity of mind, health of Body.

D 10 ♄.

This casts the Native into strange distempered Fancies, and afflicts the Native by the envy of *Saturnine* and *Martiall* persons, with whom he shall have variance, and it usually brings a melancholy Disease or proceeding of Flegme along with it; also an impediment in one of the Eyes, for the most part in the left; many times it endangers the Native's life by Poyson, or by a sudden fall.

D 10 ☉.

Encrease or purchase of Householdstufte, Estimation in the world, and of the Goods of fortune in his Vocation; the greatness wherof must be expected from the fortitude of the *Promittor* and *Significator*

D Directed to the twelve Houses,

D to the first house.

Denotes a sickly time, more especially if fixed Starres of evil influence be with or neer the degree ascending.

To the second.

If ♀ or ♄ aspect the cusp, the Native may hope for much Wealth, without any, or with very little labour; the cusp ill affected, argue the contrary.

To the third.

Some small Journeys to visit Kinred, Brothers and Sisters.

To the fourth.

Industrious in Husbandry and all manner of Country work, but if the ♄ be *Apheta*, and the malevolent ☐ or ♄ of the *Infortunes* fall there, it portends a malicious Disease, or death of the Native; and so of the Mother or Wife.

To the fifth.

The Native rejoyceth in his children, indulges his *genius*, is merry.

To the sixth.

Thefts by ill Servants, losse in little Beasts, an ill habit of Body, either Flux, or much tormented with the Belly-ake

To the seventh.

It incites up many adversaries, wrangling with his Wife or Concubine;

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Concubine; the Native hardly avoyds Death, if either ♄ or ♂ afflict the cusp at that time.

To the eight.

Molested about dead mens Goods, and the Portion of his Wife.

To the ninth.

It insinuates long Journeys; by water, if the Signe be watry; by land, if earthly: the successe according as the cusp is aspect-ed of good or ill Planets.

To the tenth.

From a person of honour, Man or Woman, he receives honour, and thrives well in his Trade or profession.

To the eleventh.

It produceth faithfull Friends, and benefit from them, and by their meanes.

To the twelfth.

It portends calumnies raised by Enemies, losse in great Cattle, danger of Arrests, &c. yet if good Planets be in the house, predict good.

The D Directed to FIXED STARRS.

To Rigel, in 11. II.

In strange Countryes it menaceth the Native with various impediments in his Life and Fortune, it stirres up Saturnine, aged men against him, and portends unto his Mother (if he have any alive) and to his Wife, danger of death.

To the Vigin's Spike, in 18. ♊.

It contributes unto the Native, store of Wealth, and plenty of Honour, for his excellent parts and endowments of Mind, and these he receives from Mercuriall, Veneriall and Joviall Persons.

To the bright Starre of Hydra, in 22. ♎.

It inclines the Native to Lust, to preposterous wantonnesse, to the accompanying of Whores and lewd women; he busies himselfe to no purpose to acquire or purchase an Inheritance, or obtaine an Office; both his Mother, if living, and his

T t t t 3

Wife,

The Effects of Directions.

Wife, if he have one, doth taste of the same bitter Fortune.

To the taile of the Swan, in 0. 10. ♄.

It wholly partakes of the preceding judgment, but makes him more petulant, verball and scurrilous in his speeches, and to solícite his occasions with greater impudence; but as to women, it shewes him very prone.

To the left shoulder of Orion, in 15. ♀.

It stirres up to Lechery, Luxury, and to be covetous of rising unto preferment; it portends waste of Substance, and of his Fortune.

To the neck of the Serpent, in 14. 38. ♀.

It shewes the Native given to deale in Poysons and Witchcraft, and declares that he will be subject to poysonous Potions, and to the stinging of Adders, Serpents, &c. shall hardly escape a Chronick disease, and that some of his Sweet-hearts shall dye.

To the formost Starre in the palme of the left hand of Ophiuchus, in 27. ♀.

It incites the Native to Sorcery, Charmes, &c. and signifies him obnoxious by reason of Poysons, and to receive Justice at the hands of the Magistrate for his offences committed with Strumpets, &c. it notes him infamous, and extreame scandalous, &c.

To the left shoulder of Bootes, in 13. ♀.

It signifies the Native's acceſſe to Preferment, but by indirect meanes, and with much disgrace unto him; will be questioned for foule Acts, committed to Prison therefore; but some fragments of an Inheritance may accrew unto him, though one of his Wenches must suffer death or dye.

To the flying Vultur, in 26. 26. ♀.

It either gives fortune in great measure and preferment beyond expression, or else an Office very profitable from and by meanes of great Persons; which is attended with great felicity; is also signifies Marriage, or a Son or childe, &c.

To a cloudy starre in the eye of the Dragon, in 6. 36. ♀.

It threatens detriment to the Natives eyes, wounds, or contentions,

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tentions, or bruifings in the head ; the Native must beware of Guns, Pikes, flings, the Kicks of Bulls or Horses, and the deceit of his enemies.

To the bright star of the crown of the Serpent in 6 m.

It adorns the Native with publique honour or dignity, and celebrates his name amongst the Nobles and Gentry of the Kingdome, and also Commonalty ; he will be more then ordinarily esteemed by Veneriall and Mercuriall men.

To the Scorpions heart in 4. 7.

It assigns unto the Native a certain kinde of Dignity, which carries along with it a kinde of feare and emnity : it indangers his life by deceit of his enemies, or fall from an Horse, &c. it portends the death of his Mother or Wife, or very great sicknesse.

To Hercules in 11. 5.

It signifies the Native to be proud, audacious, imperious, powerfull, &c. an unhealthfull time, destructive and pernicious to his Mistresses, to his Wife or Mother if he have them.

CHAP. CLXV.

The Directions of the PART OF FORTUNE, which is especially directed, thereby to be certified of the state of Riches and Goods movable, the times of encrease or decrease, &c.

⊗ to the ♂ □ or ♀ of 7.

It denotes consumption both of the Natives movable and immovable Goods, waste of his private Fortune or Patrimony by the rapine, theft and miscarriage of Saturnine persons, or by playing at Cards and Dice with such people ; a backsliding in Estate, and yet the Native knowes not how.

⊗ to the * or Δ of 7.

It affords an occasion of encreasing the Native's Estate by the death of aged Persons, Mines, by Husbandry, by Buildings, Houses,

Houses, by Sea-affaires : Upon these Directions let the Native use the help and furtherance of ancient men, and deale in Oxen or Horses, or graze or Pasture Cattle, &c.

⊗ to the ♂ * or Δ of ♀.

It's an argument of receiving Gifts, Rewards or Benefits, as also, an ample augmentation of Fortune by the assistance and Patronage of some *Joviall* great Person, or else by a profitable Office, bringing encrease of meanes with it : in what concerns worldly Wealth, it shewes the Native very succesfull, and it doth invite every Native upon this Direction to follow his Vocation seriously, and to expect a good returne, &c.

⊗ to the □ or ♂ of ♀.

Losse of Wealth by meanes of Gentlemen or Religious persons, Law-suits and vexation with such and against such ; much labour and difficulty to procure the preservation of his Estate, losse of Office, or lesse encrease thereof then formerly.

⊗ to the * or Δ of ♂.

It designes augmentation of Wealth by the friendship of *Martiall* persons, or by buying and selling of Armes, Horses, and such things as belong to Military matters ; it adviseth to traffique in small Cattle, as Conies, Hogs, Goats, &c. by adventuring to Sea.

⊗ to the ♂ □ or ♂ of ♂.

Waste and losse of Substance by theevish Servants, or the robbery of Theeves or Souldiers, or firing or breaking of his Houses, by Cards or Dice, by unnecessary and idle courses, by Law suits, Quarrels, by ill words, &c.

⊗ to the ♂ of ☉.

It denotes honourable Expences, or Money disbursed upon some worthy exploit for and on the behalfe of some gallant Prince, or it imports the Native more liberall then formerly, distributing his Moneys freely : I doe seldome find but that ⊗ directed to the body of the ☉, shewes waste of Estate by freedom

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dome of Heart and Prodigality ; I could never find the ☉ to designe any Estate, but usually the consumption.

☉ to the * or Δ of ☉.

It exhibits a convenient time either for the Native to endeavour his honour or Profit, and he is promised much advantage in his Affaires and Fortune from many people and persons above his rank and quality; the Native upon this Direction shall find all people friendly unto him, and employment which will bring in profit, but he shall lay up little.

☉ to the □ or ♀ of ☉.

It foreshewes damage by suits in Law, and the consumption of his Treasure by the envy of great Persons, occasioned by false and scandalous accusations ; it's the assured fore-runner of the losse of the Native's Office, or of great Bribes to be given to keep him still in it.

☉ to the ♂ * or Δ of ♀.

Any of these Directions are the messengers of great and bountifull gifts from a Lady or Gentlewoman of quality ; and they are assured arguments the Native will as willingly and bountifully spend freely what he so obtaineth : Usually the Native, if capable, buyes many new Cloathes, or hath some given him, delights in handsomnesse. As to a Merchant it adviseth to venture freely.

☉ to the □ or ♀ of ♀.

Vaine expence of Treasure occasioned by Women, Strife, Hatred, Controversies, with such creatures, and by their procurement : the Native is propense to new loves and new follies about Women, keeps company with Harlots, consumes and decays his Patrimony, runs without judgment into such follies as much scandalize him, and all by Womens meanes, and his too much dotage on that people, or he bestowes many gifts on them to small purpose, riots and consumes his fortune thereby, &c.

☉ to the ♂ * or Δ of ♀.

Encrease of fortune by Bargaines, Contracts, Accompts, by
V v v v
Learn-

Learning, by the Law, by Degrees at the University, by all manner of witty Conceptions, his owne proper industry, by some manner of Inheritance not thought of; he may much augment his Estate by Voyages at Sea, by Commerce proceeding from Sea-voyages, or a long Journey: It encourageth both Merchant, Tradesman and Clowne to follow their occasions to purpose, for it's evident they thrive well.

⊗ to the □ or ♂ of ♄.

Much tugging and shuffling with Attorneys, men witty and illiterate, cheats in Accompts, losse by ingenious Conceptions, by counterfeit Writings, by false Witnesses, unjust accounts; the Native also prone to act things both unjust and very questionable; his Credit is a little called in question, is sued in the Law, and cozened by his Attorneys, hath no successe with his Children.

⊗ to the ♂ ✱ or Δ of ♃.

It imports Friendship by Womens assistance, and encrease of his private fortune by their meanes; much action for and with the vulgar people, by whose Purfes profit will arise unto the Native: sometimes the Native puts to Sea upon this Direction, or undertakes a long Land journey; it busies the Native, and keeps him in constant employment, be his condition of Life what it will.

⊗ to the □ or ♂ of ♃.

By Bargaines, Contracts, and his vulgar way of Commerce or Trade, the Native receives much prejudice by Sea or Saylors, and runs into the hatred of one principall Woman, to his great damage, and into the debt of many people; much disgust with the Layity and common people, losse of credit and esteem in the World, many Law-suits.

⊗ to ♄.

Furtherance in his advance of Fortune by Joviall and Venarian Friends.

⊗ to ♄.

Many backslidings in Estate by Clowns, Souldiers, Fire and fury of War.

⊗ 10

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⊗ *to the Virgins spike.*

It renders unto the Native abundance of Wealth above the condition of his Progeny, eminent Preferment or Authority, but it inclines him to voluptuousnesse.

⊗ *to the Lyons heart.*

Brings with it great store of Riches, by the furtherance of a great person, it addes unto the Native both Honour and Fortune; yet many times it continues not, but the same person who advanced, casts downe the Native againe.

⊗ *to the brightest Starre of the South ballance.*

It portends destruction of Estate by Fire, stealth of Servants, rapine of Souldiers, by every act, or all the actions of the Native.

PART OF FORTUNE Directed to the twelve HOUSES.

⊗ *to the first house.*

It signifieth abundance of Wealth.

To the second, the increase of movable Goods, and curious Householdstuffe.

To the third, successe in smal journeys, prosperity to his kinned

To the fourth, Profit by dealing in Grounds, augmentation of Fortune from thence.

To the fifth, Rewards, Messages with much respect, joy to his Children.

To the sixth, good to his Servants, gaine by dealing in Sheep, Hogs, Conies.

To the seventh, damage in Estate by Suits, and about Womens matters.

To the eighth, gaine by dead folks, recovery of his Wives Portion.

To the ninth, conversant with Church-men, good from thence and by long Journeys.

To the tenth, an Office by the munificence of some eminent person, or some command or authority.

To the eleventh, it imports sure Friends, by whom the Native receiveth many curtesies,

To the twelfth, Fortune by chaffering or dealing in Beasts, viz. Horses, Oxen, Cows, Horse-races, &c.

CHAP. CLXVI.

Of the measure of time in DIRECTIONS.

BEfore I handle this point, I must give this generall Instruction to the younger sonnes of Art, that in judging of the effects depending upon any Direction, they maturely consider the age of the Native, for events are to be accommodated unto the difference of times, and therefore one should extreamely deceive himselfe, that upon any strong Direction of the ascendant or mid-heaven to the Δ or $*$ or σ of φ or \triangleright , should predict Marriage unto a Native that is then but three, four or five years of age; how much, I say, should the Artist misse the mark if he should attribute that action to an Infant, of which he cannot then be capable; or what a madnesse were it to predict to an aged man the begetting of a Child, when in reason it selfe, and by reason of his extreame feebleness, no such thing can or may be expected; we must therefore prognosticate things possible and naturall, besitting and agreeing unto every one, according to the difference of his years, &c. We must also in all our predictions have the world to understand, that the common or generall fate of any Nation or place, is of more efficacy then any ones particular: we must also consider the Region where any one is borne, if we will exquisitely judge of the shape and forme of the Native, and of the manners of his Mind, &c. ever considering the most powerfull cause, &c.

But now we come to handle the measure of time in Directions, wherein there are at this day three severall Opinions, yet not such as doe make any great difference in the matter.

The opinion of *Ptolomey* hath continued since his time untill this last Age without any contradiction; and it was thus: If you would direct the ascendant in any Nativity, you must perform it by the oblique ascensions belonging to the place where the Birth was: the words of *Ptolomey*, *lib. 4. cap. ult.* are these: *Cum autem prorogatio sumitur ab Horoscopo, dentur anni gradibus longitudinis, equales ascensionibus cujusque Climatis: sin autem sumitur*

sumitur prorogatio a medio cæli, dentur anni aequales ascensionibus medi-
dii-cæli: A usque ad Cardinem simili modo dentur anni aequales pro-
portione collati ad ascensiones aut descensiones, aut transitum in
medio-cæli, &c. and a little after he saith, pro singulis gradibus
annum tribuentes, &c. He meanes no more, but that the as-
cendant in every Nativity is to be directed by the oblique as-
censions of the Climate; the mid-heaven by the right ascen-
tions; the measure of time is by allowing for every degree of the
Æquator one year, for every minute thereof six dayes, &c. In
our Nativity, pag. 500. the ascendant is 6. 37, w, the oblique
ascension belonging thereunto, in the latitude of 53. where the
Birth was, is 312. 10 I would know in what space of time the
ascendant shall come to the Termes of ♄, and after that to the
♂ of ♄.

The first way
of measuring
time.

Oblique ascension belonging to the Terms of ♄ in 20. w is	324 5
Oblique ascension of the ascendant	312 10
difference is	11 55

According to the measure of time by Ptolomey, eleven degrees
gives eleven years, 55. min. give eleven moneths, for every five
minutes give one moneth; so then in the latter end of the
twelfth year, this Native's ascendant came to the Termes of ♄;
you may see what it should signifie if you look in the Chapter
of Directions, what the horoscope to the Termes of ♄ prenates.

The oblique ascension of the ♄ of ♄ is	332 2
Of the ascendant	312 10
difference	19 52

So then the ascendant after nineteen years and ten moneths
and twelve dayes, comes to the ♄ of ♄.

The second measure of Time.

ANTONIUS MAGINUS, an Italian of singular Learn-
ing, and one of the greatest Mathematicians of Europe, was the
first that questioned this measure of time, delivered unto Poste-
rity by Ptolomey, in pag. 51. of his *Primum Mobile*, printed 1604.
induced hereunto (as he saith) by an Aphorisme of Doctor Dee
of London, and somerhing else gathered from the Writings and
opinion of the famous Tycho Brahe the Dane, &c. he concludes
thus: That the measure of time ought not to be taken or dedu-

ced from the simple motion of the ☉, but from his true or apparent motion, &c. and concludes, That in his opinion, we ought to take for the common measure of one yeers space in the directions of every *Significator*, that arke of the *Æquator* agreeing to the apparent motion of the ☉ at time of the birth according to his right ascensions, and not oblique ascensions of the Region.

The Practice.

Take the right ascension of the ☉ at the houre of the birth, as if it were at noon; adde againe the apparent diurnall motion of the ☉ for the next day and same hour, and take his right ascension, then subduct the lesser right ascension from the greater, and what remaines is the difference of the revolution of the first mover from the diurnall revolution of the ☉, and shall be accepted for the measure of time for one yeer.

In our Nativity, pag. 500. the place of the ☉ is 6. 37. ♋, his right ascension is 186. 4. the apparent motion of the ☉ added to the same hour of the next day, makes it 7. 36. ♋, its right ascension 186. 58. the former right ascension subtracted from the latter, there resteth as followes:

$$\begin{array}{r} 186 \quad 58 \\ 186 \quad 4 \\ \hline 000 \quad 54 \end{array}$$

So then here is 54. minutes and no more, and this proportion of the *Æquator* shall be the measure of one yeer in the Directions of our Nativity, according unto *Maginus*: We have added a generall Table, by meanes whereof, without taking the right ascension belonging to the ☉, you may know that portion of the *Æquator*, which must be had in any Nativity, for the yeerly measure of time: I doe the more willingly insert this Measure, because *William Bredon*, a late Minister of the Church of *England*, and a singular *Astrologian*, did wholly use this Method. The Table followeth.

A Table

A Table of the annuall measure in Directions.

	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	♈
	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds
0	57 35	63 33	66 53	63 32	57 24	54 4	55 16	59 34	62 17	60 0	59 52	61 18	57 25
1	57 25	63 21	66 53	63 22	57 16	54 6	55 10	59 26	62 16	60 8	59 52	61 17	57 15
2	57 15	63 9	66 52	63 11	57 6	54 8	55 4	59 17	62 15	60 1	59 43	61 16	57 5
3	57 5	63 57	66 51	63 58	57 57	54 11	55 58	59 8	62 14	60 16	59 34	61 14	57 5
4	56 55	62 45	66 49	63 47	58 8	54 14	55 54	59 54	62 12	60 23	59 58	61 12	56 55
5	56 46	62 33	66 47	63 35	58 20	54 17	55 46	59 50	62 9	60 32	59 54	61 9	56 46
6	56 37	62 22	66 44	63 24	58 32	54 21	55 41	59 40	62 6	60 40	59 46	61 6	56 37
7	56 28	61 10	66 41	63 15	58 44	54 25	55 36	59 30	62 3	60 48	59 36	61 3	56 28
8	56 19	61 58	66 37	63 6	58 56	54 29	55 31	59 20	62 0	60 56	59 26	61 0	56 19
9	56 10	61 45	66 32	63 57	59 9	54 34	55 26	59 10	61 56	60 50	59 16	61 56	56 10
10	56 1	61 34	66 27	63 48	59 21	54 39	55 21	59 1	61 52	60 58	59 7	61 52	56 1
11	55 57	61 21	66 22	63 39	59 33	54 45	55 18	59 52	61 43	60 6	59 18	61 43	55 57
12	55 49	61 9	66 16	63 30	59 46	54 51	55 15	59 4	61 43	60 18	59 9	61 43	55 49
13	55 42	60 56	66 10	63 21	59 58	54 57	55 11	59 54	61 38	60 24	59 5	61 38	55 42
14	55 35	60 43	66 4	63 12	60 11	54 5	55 4	59 46	61 28	60 11	59 53	61 28	55 35
15	55 28	60 31	65 58	63 3	60 24	54 5	55 11	59 46	61 23	60 24	59 53	61 23	55 28
16	55 22	60 18	65 51	63 54	60 37	54 2	55 18	59 39	61 22	60 37	59 45	61 22	55 22
17	55 16	60 6	65 44	63 45	60 49	54 0	55 25	59 31	61 16	60 49	59 37	61 16	55 16
18	55 10	59 53	65 36	63 36	61 2	53 58	55 32	59 24	61 10	60 56	59 30	61 10	55 10
19	55 4	59 41	65 28	63 27	61 14	53 56	55 39	59 16	61 3	60 48	59 22	61 3	55 4
20	55 59	59 29	65 19	63 18	61 26	53 55	55 47	59 8	61 56	60 56	59 14	61 56	55 59
21	55 54	59 17	65 10	63 9	61 29	53 54	55 55	59 1	61 49	60 49	59 7	61 49	55 54
22	55 47	59 5	65 1	63 0	62 5	53 56	56 32	59 56	61 41	60 41	59 52	61 41	55 47
23	55 40	58 54	64 51	62 52	62 5	53 54	56 11	59 50	61 33	60 33	59 44	61 33	55 40
24	55 33	58 42	64 44	62 43	62 18	53 55	56 2	59 43	61 25	60 25	59 36	61 25	55 33
25	55 26	58 31	64 34	62 34	62 31	53 56	56 31	59 36	61 17	60 17	59 28	61 17	55 26
26	55 19	58 20	64 26	62 25	62 43	53 57	56 41	59 29	61 9	60 9	59 21	61 9	55 19
27	55 12	58 8	64 18	62 16	62 56	53 58	56 51	59 22	61 2	60 2	59 14	61 2	55 12
28	55 5	57 54	64 9	62 7	63 8	54 0	57 2	59 15	61 56	60 56	59 7	61 56	55 5
29	54 58	57 46	64 1	62 59	63 20	54 2	57 13	59 8	61 48	60 48	59 0	61 48	54 58
30	54 51	57 35	63 53	62 50	63 32	54 4	57 24	59 1	61 41	60 41	59 53	61 41	54 51

The use of the Table.

Enter with the degrees adhering to the ☉ in your Nativity, and over against it under the Signe wherein you find the ☉, you have the measure allowed; if you have adhering to the degree of the ☉ more then 30. min. take the next greater degree and enter with it: In our Nativity the ☉ is in 6. 37. =, I enter with 7. degrees under =, over against 7. I find 54. min. 25. sec. and so much of the *Æquator* is allowed for the measure of time in one year for this Nativity; you may omit the seconds, and frame a Table for this Nativity in this manner, by a continuall addition of minutes, and converting them into degrees.

Let

years	degr	min.
1	0	54
2	1	48
3	2	42
4	3	36
5	4	30
6	5	24
7	6	18
8	7	12
9	8	6
10	9	0
11	9	54
12	10	48
13	11	42
14	12	36
15	13	30
16	14	24
17	15	18
18	16	12
19	17	6
20	18	0
21	18	54
22	19	48
23	20	42
24	21	36

Let us see by the former example of the Ascendant unto the termes of ♂ and ♀ of ♂, what the difference will be : you may see that the distance of the Horoscope by the oblique ascensions from the termes of ♂ is 11. deg. 55.

If you enter into this Table under the title of degrees, untill you finde 11. you shall finde over against it on the left hand 13. years, and whereas you have 42. min. adhering to 11. deg. on the right hand you must know when 54. min. is the measure of one year, then one min. shall signifie six dayes 18. hours ; so then by operation you shall finde 42. min. give 284. dayes : so that by this account, the Ascendant did not come to the termes of ♂ untill the Native was 13. years compleat and three quarters currant in his fourteenth year, or thereabouts. The number of degrees that the ascendant is distant from the ♀ of ♂ are as abovesaid 19. degr. 52. min.

In this Table 19. degr. give 22. years.

And 48. min. give 324. dayes : so then the ascendant by this Measure came not to the ♀ of ♂ until the 23. year currant of this Natives age.

The third and the last Measure of time which I now intend to handle, was perfected by *Valentine Naibods* in his Coment of *Ptolomey*, but commended and published by *Maginus* himselfe, as the more correct and certaine measure in his Book *de Diebus Criticis*, and in his new Tables published 1619. This Method of *Naibods* I doe use in those Nativities where I take or have sufficient time allowed me for performance of one ; otherwise, I use *Ptolomies* way, which is performed without any trouble or intricacy : I present thee with the learned *Naibods*, which is very familiar and easie, as by the Example it will appeare ; and in my owne judgement it is the most exactest measure that hitherto hath been found out.

A most

A most exact Table according to the opinion of *Naihed*, for converting the degrees of the Equator into a just proportion of time for Directions.

Degr.	Years	Days	Hours	Degr.	Years	Days	Hours	Degr.	Years	Days	Hours
1	1	5	8	31	31	165	23	61	61	326	13
2	2	10	17	32	32	171	7	62	62	331	21
3	3	16	1	33	33	176	16	63	63	337	6
4	4	21	10	34	34	182	0	64	64	342	14
5	5	26	18	35	35	187	8	65	65	347	23
6	6	32	3	36	36	192	17	66	66	353	7
7	7	37	11	37	37	198	1	67	67	358	16
8	8	42	20	38	38	203	9	68	68	364	0
9	9	48	4	39	39	208	18	69	70	4	3
10	10	53	13	40	40	214	3	70	71	9	11
11	11	58	21	41	41	219	11	71	72	14	20
12	12	64	6	42	42	224	20	72	73	20	4
13	13	69	14	43	43	230	4	73	74	25	13
14	14	74	23	44	44	235	13	74	75	30	21
15	15	80	7	45	45	240	21	75	76	36	5
16	16	85	16	46	46	246	6	76	77	41	14
17	17	91	0	47	47	251	14	77	78	46	22
18	18	96	8	48	48	256	23	78	79	52	7
19	19	101	17	49	49	262	7	79	80	57	15
20	20	107	1	50	50	267	16	80	81	62	24
21	21	112	10	51	51	273	0	81	82	68	8
22	22	117	18	52	52	278	8	82	83	73	17
23	23	123	3	53	53	283	17	83	84	79	1
24	24	128	11	54	54	289	1	84	85	84	10
25	25	133	20	55	55	294	10	85	86	89	19
26	26	139	4	56	56	299	18	86	87	95	3
27	27	144	13	57	57	305	3	87	88	100	11
28	28	149	21	58	58	310	11	88	89	105	20
29	29	155	6	59	59	315	20	89	90	111	4
30	30	160	14	60	60	321	4	90	91	116	13

Xxxx

A Table

A Table for converting of Minutes
into Dayes and Hours.

Min.	Day.	Hou.	Min.	Day.	Hou.
1	6	4	31	191	11
2	12	8	32	197	16
3	18	13	33	203	20
4	24	17	34	210	0
5	30	21	35	216	4
6	37	1	36	222	9
7	43	6	37	228	13
8	44	10	38	234	17
9	55	14	39	240	21
10	61	18	40	247	2
11	67	23	41	253	6
12	74	3	42	259	10
13	80	7	43	265	14
14	86	11	44	271	18
15	92	16	45	277	23
16	98	20	46	284	3
17	105	0	47	290	7
18	111	4	48	296	11
19	117	9	49	302	16
20	123	13	50	308	20
21	129	17	51	315	0
22	135	21	52	321	4
23	142	1	53	327	9
24	148	6	54	333	13
25	154	10	55	339	17
26	160	14	56	345	21
28	166	18	57	352	2
29	172	23	58	358	6
30	179	3	59	364	10
			60	374	14

You see here are two Tables, the first doth convert the degrees of the *Æquator* into Yeers, Days and Hours; the second Table converts the Minutes thereof, *viz.* of the *Æquator*, into Dayes and Hours; for example: I would know the just measure of time, according to this rule, of the two former preceding Directions, *viz.* of the ascendant to the *Termes* of ♂ and his *Opposition*.

The ascendant, you may remember, is distant from the *Termes* of ♂ , who is *Promittor*, 11. degr. and 55. min.

By *Naibod's* compute, I would know the measure of time agreeing to the 11. deg. and 55. min.

With 11. degrees I enter the former of these Tables, and over against it I find 11 y. 58^d. 21^h. *viz.* 11 yeers, 58 dayes, and 21 hours.

I then enter the latter Table of the conversion of Minutes of the *Æquator* into time: In the third Column, over against 55. min. I find 339. dayes and 17. hours; I now put both together;

To 11. degrees 11 y. 58^d. 21^h.

To 55. minutes 00 339 17

Summe 11 397 38

Here is 11. yeers, and 397. dayes, and 38. hours.

I convert hours into dayes, and put them together, and take a whole yeere, *viz.* three hundred and sixty five dayes from what remaines, and then

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then you shall find it thus,

$$\begin{array}{r} \text{II} \quad 397 \quad \frac{38}{24} \end{array}$$

hours

make one day to be added to 397.

Yeers. Day. Hou.

So then it's thus, II 398 14

From three hundred and ninety eight dayes I subduſt three hundred and ſixty five dayes, viz. a whole year, and adde it to eleven yeers ; ſo then the aſcendant comes to the *Termes* of ♂, the Native being twelve yeers of age, thirty three dayes and fourteen hours.

Aſcendant to the ♀ of ♂ after nineteen degrees and fifty two minutes : Nineteen degrees in the firſt Table, give nineteen yeers, an hundred and one dayes, ſeventeen hours: fifty two min. in the ſecond Table, give three hundred twenty one dayes, foure hours ; added together, they make nineteen yeers, four hundred twenty two dayes, twenty one hours.

If I take three hundred ſixty five dayes, or one whole year from foure hundred twenty two dayes there reſts fifty ſeven dayes, twenty one hours.

So then the Native's aſcendant came to the ♀ of ♂, being aged twenty yeers, and fifty ſeven dayes, twenty one hours.

CHAP. CLXVI.

Of annuall Profeſſions, and by what meanes to find out the Profeſſional Signe of every year.

Profeſſion and Progreſſion are all one, and are no more then a regular or orderly change of the *Significators* according to the ſucceſſion of Signes.

Annuall Progreſſion.

Profeſſion is threefold ; one *Annuall*, wherein we give thirty degrees, or one whole Signe to a ſolar year ; as if in any ones Geniture there doth aſcend the ſixt degree of ♀, from the ſixt degree of ♀ to the ſixt degree of ☿ ſhall be the Profeſſionall

X x x 2

Signe

Signe the first year ; in the second year, the Professionall Signe of the ascendant shall be from the sixt degree of ♄ to the sixt degree of ♏ ; in the third year, from the sixt degree of ♏ to the sixt degree of ♎ shall be the Professionall figure of the ascendant ; and so untill all the twelve Signes are ended, and then you must begin againe, for every twelfth yeer the annuall Professions are the same : where you must note, that you must begin the yeer of Profession, at what time the ☉ returnes to the degree and minute he was in at the *Radix*, and for this cause it is called a Solar year : also, in every beginning you must have upon every cusp of a house the same degree and minute which was there in the *Radix*, the Signe onely varied.

Monethly Professions.

In mensurnall Profession, we give unto every moneth one Signe so that the Signe of the annuall Profession is the Signe professionall of the first moneth ; the second, of the second moneth, and so in order ; wherefore in that way, we divide the solar year into thirteen equall parts, whereof each is called a *Professionall moneth*

Diurnall Profession.

In diurnall Professions, one Signe is given to two dayes three hours and fifty four minutes, &c. but this is more scrupulous then necessary.

I will onely proceed to annuall Professions, holding this opinion, That if one should follow the nicenesse of the *Ancients* in every particular, it were impossible to judge one Nativity exactly in halfe a yeers time.

Some doe teach how to make one generall Table of *Professions*, which will serve for all Nativities, as *Origanus* pag. 766. *Maginus*, pag. 52. *Prim. Mob.* &c. I ever held it best to frame a particular Table for every Nativity, which is as easily performed, and more usefull : This which followeth is the Professionall Table of our Nativity in pag. 500.

A Table

A Table of Professions.

A MERCHANT Borne,
 & the 19. of Septemb.
 Anno 1616.

0	12	24	36	48	60
1616	1628	1640	1652	1664	1676
1	13	25	37	49	61
1617	1629	1641	1653	1665	1677
2	14	26	38	50	62
1618	1630	1642	1654	1666	1678
3	15	27	39	51	63
1619	1631	1643	1655	1667	1679
4	16	28	40	52	64
1620	1632	1644	1656	1668	1680
5	17	29	41	53	65
1621	1633	1645	1657	1669	1681
6	18	30	42	54	66
1622	1634	1646	1658	1670	1682
7	19	31	43	55	67
1623	1635	1647	1659	1671	1683
8	20	32	44	56	68
1624	1636	1648	1660	1672	1684
9	21	33	45	57	69
1625	1637	1649	1661	1673	1685
10	22	34	46	58	70
1626	1638	1650	1662	1674	1686
11	23	35	47	59	71
1627	1639	1651	1663	1675	1687

♂ O. 54.	♂	♂	♂	♂	♂	♂	♂	♂	♂
♀ 21. 55.	♀	♀	♀	♀	♀	♀	♀	♀	♀
h 9. 2.	h	h	h	h	h	h	h	h	h
⊗ I. 44.	⊗	⊗	⊗	⊗	⊗	⊗	⊗	⊗	⊗
D I. 44.	D	D	D	D	D	D	D	D	D
◎ 6. 37. ♀ 65 + ♀ 33 +	◎	◎	◎	◎	◎	◎	◎	◎	◎
Mid-beuten 14. 39.	M	M	M	M	M	M	M	M	M
Afjendant 6. 37.	A	A	A	A	A	A	A	A	A

By help of this Table you may frame a Professionall figure
for every year of the Native's age; which Figure you must erect
by

by entring the Table aforesaid with the the yeers of the Native compleat, not currant.

I would erect a Professionall Figure for the 25. yeer of the Native's age, I enter 24. yeers compleat, which I find in the third column over the head of 1640. so then our Native's entrance into his five and twentieth yeer of age was the nineteenth of September, 1640. and continued untill the nineteenth of September 1641. over against 1640. in the seventh column you find ♍, over it the ascendant and 6. 37. which tels you, the ascending Signe of the Professionall Figure of the Native's 25. yeer is ♍; over against ♍ on the right hand, you find ♀, then ♄, then ♀, and so all the other Signes wherein the Planets and Hylegiacall places are in that yeer.

In the 26. yeer, you shall find 6. degr. 37. min. ♍ for the cusp of the ascendant, and 14. 39. of ♄ for the cusp of the mid-heaven, and ☉ ♀ and ♄ divolved to the Signe ♀, the ♄ to ♄, ☉ to ♄, ♄ to ♄, ♄ to ♄, and ♄ to ♄; so that by entring with the age of the Native into the Table before-going, you easily frame the Professionall figure of the yeer; observing that the Signe of every house and Planet, doth every yeer vary to the next subsequent, retaining the same degrees and minutes they had in the *Radix*.

Having framed your Professionall figure, you must direct the five Hylegiacall places thereof, and therefore your best way will be to observe your generall *Speculum*, and so draw downe your Directions in order as formerly you did in the *Radix* of the Nativity, and as I shall by and by direct you; wherein you must understand that a degree in this way of judgement gives you onely twelve dayes foure houres, and twelve minutes. But for more easie understanding these things, you shall have a Table and the Use of it.

CHAP. CLXVII.

Of the Use of Professions, and their Effects.

WE make use of Annuall Professions to distinguish and know particular times, viz. the Moneths and Dayes of that

that Yeer, in which a succesfull or unhappy Direction doth fall: For when it is required at what time, or what Moneth, or neer unto what day the Event of a Direction shall appear; we then repaire to our Professionall figures. Considering what manner of Direction is then in force, and whether it be good or bad; Who is the *Significator*, who the *Promittor*; for *Professions* of themselves without Directions are not of much validity, or effect little; so also Directions are lesse powerfull and valid, when they are contradicted by *Professions* and *Transits* of a contrary influence.

Consider the *Professions* of *Significators* and *Promittors*, especially of those Planets, whose Directions doe then approach to the bodies or aspects of the good or ill Planets, or to their good or ill aspects, in the same number of yeers; and see with discretion in that yeer, what manner of Progressions you have, how they concur with the Directions, what manner of aspects, what is the nature of the Planets unto whom the applications are made.

When directions most forcibly work.

Observe if it be a propitious or luckie Direction, and your *Professions* both of *Significator* and *Promittor*; chiefly of those who are directed shall touch or approach the bodies of the fortunate Planets or their Δ or $*$ aspects, or those Houses or Signes whereunto in the Radix they projected their benevolent rayes; the effects then of that good Direction shall especially manifest it selfe that yeer.

In the same manner if radically you have an unhappy Direction, and together with this, the Annuall *Professions* both of *Significators* and *Promittors*, especially of those who are directed, doe come to pernicious places of the Figure, or to those Signes wherein the Infortunes were, or to the Signes of the 6, 8, 12, or 4. its then a strong argument, the event of the evill and unfortunate Direction will in that yeer operate and take place.

Where Annuall *Professions* agree not with the Directions of that yeere, the effects then of that Direction shall be either more remisse or obscure, or shall be deferred untill another yeer; when an Annuall *Profession* both of *Significators* and *Promittors*, especially of the quality and nature of the Signification

When directions worke slowly.

inten-

When in most
force.

intended shall concurre : for as I have formerly delivered, the force of a Direction may continue many yeers, untill the *Significator* is deduced to another *Promittor*, but the strength of the Direction shall be of most force at the beginning, and shall diminish by little and little afterwards, &c.

But to come neerer to the matter, *Profections* doe manifest what yeers are like to be happy, what unhappy, by the *Profections* of the principall cusps of the houses, viz. the first and tenth ; for generally it is observed, that those yeers which fall in a * or Δ to the *horoscope* or Mid-heaven, especially when as those houses or Signes were Radically well fortified and fortunate, that those are prosperous yeers ; those who fall in \square or ϕ of these houses, are unhappy, &c.

Lord of the
yeer ; What
Planet ?

Againe, *Profections* doe shew who is the Lord or Governour of the yeer ; and he is no other then the Lord of that Signe who ascends ; as if the beginning of a Signe ascend, then one Planet may be *Dominus Anni*, or Lord of that yeer ; but if the middle of a Signe ascend, then there will be two Lords, viz. that Planet who rules those first fifteen degrees ascending, and he that rules the next fifteen degrees succeding ; where note, you cannot expect the Direction of any *Significator* in a *Profectionall* Figure above 30. degrees, &c.

You must judge of the effects and force of *Profections*, as you did in the preceding Directions, considering what the *Significator* signifies by himselfe, what by accident ; and that the *Promittor* doth intimate the cause of the good or evill, &c. so also the *Profection* of the Ascendant is to be considered for life, health, affection of the minde and body ; for travels, &c. Mid heaven for Honour, Office, &c. and so the other *Hylegratall* places, as before is manifested.

How to finde
out the Month
and Day of
an Accident.

The Moneth and day of the Moneth, wherein every *Significator* shall come to the body or aspect of the *Promittor* is thus found out : Subtrah the place of the *Significator*, whose *Profection* is required, from the place of the *Promittor*, by adding 30. degrees, if otherwise it cannot be ; what remaines, shall be the distance of the *Promittor* from the *Significator*. With this distance first in Degrees enter the Table subsequent, and it tels you the number of Dayes adhering to your Degrees : if you have

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have any minutes, you must enter the second Table, and over against your number of minutes you shall find the days belonging thereunto; when you have put both numbers together, you must enter the Table of the dayes of the year, and it tels you the moneth and day of the moneth when your Professionall Significator comes to the body of the Promittor, or part of the Zodiac enquired after: here followeth the Tables.

This Table converts degrees into dayes, hours and minutes.				This Table converts minutes into dayes, hours and minutes.					
Minutes.	Hours.	Dayes.	Degrees.	Minutes.	Hours.	Dayes.	Minutes.	Hours.	Minutes.
12	4	12	1	04	52	31	6	6	58
24	8	23	2	09	44	32	6	11	50
36	12	35	3	14	37	33	6	16	43
48	16	46	4	19	29	34	6	21	35
60	20	58	5	24	21	35	7	2	7
72	24	10	6	29	13	36	7	7	19
84	28	21	7	34	5	37	7	12	11
96	32	33	8	39	58	38	7	17	4
108	36	45	9	44	50	39	7	21	56
120	40	56	10	49	42	40	8	2	48
132	44	8	11	54	34	41	8	7	40
144	48	19	12	59	27	42	8	12	33
156	52	31	13	64	19	43	8	17	25
168	56	42	14	69	11	44	8	22	17
180	60	54	15	74	3	45	9	3	9
192	64	6	16	79	55	46	9	8	1
204	68	17	17	84	48	47	9	12	53
216	72	29	18	89	40	48	9	17	46
228	76	40	19	94	32	49	9	22	38
240	80	52	20	99	24	50	10	3	3
252	84	4	21	104	16	51	10	8	22
264	88	15	22	109	9	52	10	13	14
276	92	27	23	114	1	53	10	18	7
288	96	38	24	119	53	54	10	22	59
300	100	50	25	124	45	55	11	3	51
312	104	2	26	129	37	56	11	8	3
324	108	13	27	134	30	57	11	13	35
336	112	25	28	139	22	58	11	18	28
348	116	37	29	144	14	59	11	23	20
360	120	49	30	149	6	60	12	4	12

*A Table of the dayes of the year collected together, whereby the
certain day of the moneth when the Significator and
Promittor doe meet, is easily found : fitted for
the Nativity in page 500.*

	August.	July.	June.	May.	April.	March.	February.	January.	December.	November.	October.	September.	Leap-year.
1	317	286	256	225	195	164	136	105	74	44	13	348	1
2	318	287	257	226	196	165	137	106	75	45	14	349	2
3	319	288	258	227	197	166	138	107	76	46	15	350	3
4	320	289	259	228	198	167	139	108	77	47	16	351	4
5	321	290	260	229	199	168	140	109	78	48	17	352	5
6	322	291	261	230	200	169	141	110	79	49	18	353	6
7	323	292	262	231	201	170	142	111	80	50	19	354	7
8	324	293	263	232	202	171	143	112	81	51	20	355	8
9	325	294	264	233	203	172	144	113	82	52	21	356	9
10	326	295	265	234	204	173	145	114	83	53	22	357	10
11	327	296	266	235	205	174	146	115	84	54	23	358	11
12	328	297	267	236	206	175	147	116	85	55	24	359	12
13	329	298	268	237	207	176	148	117	86	56	25	360	13
14	330	299	269	238	208	177	149	118	87	57	26	361	14
15	331	300	270	239	209	178	150	119	88	58	27	362	15
16	332	301	271	240	210	179	151	120	89	59	28	363	16
17	333	302	272	241	211	180	152	121	90	60	29	364	17
18	334	303	273	242	212	181	153	122	91	61	30	365	18
19	335	304	274	243	213	182	154	123	92	62	31	1	19
20	336	305	275	244	214	183	155	124	93	63	32	2	20
21	337	306	276	245	215	184	156	125	94	64	33	3	21
22	338	307	277	246	216	185	157	126	95	65	34	4	22
23	339	308	278	247	217	186	158	127	96	66	35	5	23
24	340	309	279	248	218	187	159	128	97	67	36	6	24
25	341	310	280	249	219	188	160	129	98	68	37	7	25
26	342	311	281	250	220	189	161	130	99	69	38	8	26
27	343	312	282	251	221	190	162	131	100	70	39	9	27
28	344	313	283	252	222	191	163	132	101	71	40	10	28
29	345	314	284	253	223	192	164	133	102	72	41	11	29
30	346	315	285	254	224	193	—	134	103	73	42	12	30
31	347	316	—	255	—	194	—	135	104	43	—	—	31

For framing the like Table to any Nativity, you need do no
more then consider the year of the Birth, whether it be *Common*
or

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Or *Bissextile*, then the day of the moneth, and let that be the first day of the year, and so the next day, after it the second, and so in order untill you have runne over the whole twelve moneths, giving unto every moneth the number of dayes vulgarly assigned, having care and respect to give *February*. 29. dayes in the Leap-year.

The ascendant, mid-heaven, ☉ ☽ of the Professionall figure for the 25. year of the Native, directed according to the preceding method, beginning the 19. of *September* 1640. I omit the Figure, it being the same of the *Radix*.

<i>Ascendant that year is the same of the Radix,</i> viz. 6. 37. vs.			<i>Ark of direction.</i>		<i>Day. Mo.</i>
To the Antiscion of ♀	8	5	018	0	6. October.
Δ dex. of ♄	9	2	029	0	17. Octob.
Termes of ♀	13	0	080	0	7. Decem.
Termes of ♂	20	0	151	0	16. Febr.
Termes of ♄	26	0	224	0	30. April.
Contradiscion ☽	28	16	264	0	9. June.
∞.					
Termes of ♄	0	0	284	0	29. June.
Opposition ♂	0	54	295	0	10. July.
Δ ☽ dexter	1	44	306	0	21. July.
Δ ☿ sinister	3	34	328	0	12. August

From the Antiscion of ♀ being Promittor, in 8^d 5^m vs.

I substract the ascendant, viz.

Difference — 6 37 —
1 28 —

I enter with one degree into the first Table and } it gives me } 12^{da} 4^h 12^m

I enter the second Table, of minutes with 28. } and they give over against them } 5^{da} 16^h 22^m

added together, 17 20 34

They make seventeen dayes, twenty hours, thirty four minutes, I reject the minutes, and fith twenty minutes is so neer to one day, I take for them one day, and adde it to seventeen; then the number of dayes are eighteen, which I seek in the Table of Yeers, and find under the moneth of *October* 18. and on

Y y y y 2

the

the left hand over against it, in the first column. 6. so then I conclude, that the ascendant comes to the Antiscion of ♀ the first day of *October*; and that was an opportune day for the Native to doe any businesse in.

The next Promittor is the Δ dexter of ♀, in
 The ascendant being Significator, is in

9	2	w
6	37	
difference	2	25

I enter the Table with two degrees, over
 against it stands

24^{da} 8^h 23^m

With twenty five minutes I enter the next
 Table, over against 25. stand,

05	1	45
Summe	29	10 8

Both added together, they make twenty nine dayes, ten
 houres, eight minutes.

I enter the Table of dayes of the year, and find my number
 of twenty nine under the moneth of *October*, and against it on
 the left hand I find seventeen; so then I conclude, the ascendant
 comes to the Δ dexter of ♀ the seventeenth day of *October*, a
 fit day to visit aged persons, or demand Moneys, because ♀ is
 Lord of the second.

Termes of ♀	13	0	w.
Ascendant	6	37	
	6	23	
	days	hours	minutes
Six degrees give	73	1	10
37. minutes give	07	12	11
	80	13	21

I find my number of eighty under the moneth of *December*,
 and on the left hand against it, in the first column, seven; so
 then I say, the ascendant comes to the Termes of ♀ the se-
 venth of *December*, &c. by the same method, you may perform
 the other three *Hylegiacall* places, as followeth.

Mid-heaven

Mid-heaven to Promitors, 14. 39. m.		D unto Promi- tors. I. 44. II.		D unto Promi- tors, 6. 37. m.	
Moneths.	Days.	Ark of dire- ction.	Days.	Ark of dire- ction.	Ark of dire- ction.
To Termes of 9.	10. October	22	21. Septem.	3	4. Decem.
To Termes of 8.	21. October	33	7. Novemb.	50	15. Febru.
Centantification 8.	16. Novem.	59	6. Februa.	141	13. March.
The eleventh house	20. Novem.	63	6. Februa.	141	23. March.
2.	21. Novem.	64	12. Februa.	147	
To Termes of 4.	14. Febru.	149	19. March.	182	23. March.
Δ 8 dex.		158	14. April.	208	23. March.
To Termes of 4.		234			186
Δ 8 sniff.		234			198
♂ D.		246			208
* ♀ sniff.		283			230
Scorpions heart.					241
* ♂ sniff.					267
* ♀ sniff.					271
To Termes of 9.					284
To Termes of 8.					357
To Termes of 8.					10. Septem.

IN the first place consider the Sign ascending in the *Profection*, what place it had in the *Radix*, whether it was one of the foure Angles, or Succedants, or Cadents; whose House it was, w^{ch} of the Planets is exalted therein, of whose Triplicity, whether a good or evill Planet was therein at the *Radix*, or if ☉ or the Antiscion of any Planet was therein; or whether a good or an unfortunate Planet beheld that Signe, and with what aspect; and whether out of a Signe commanding or obeying, or that agrees or disagrees in nature; or whether it be a Signe of long or short ascensions; or whether that part, which is now the cuspe of the house, is with any of the more noble fixed Stars; or whether the Degrees arising are of those we call Light, Deep, Pitted, Dark, Cloudy, or Azimene, augmenting or decreasing Fortune, &c.

For if the Signe of the *Profection*, as well in the Nativity as in this Progressionall Revolution be free from misfortune, and the Lord of that Signe Direct in both Figures, and in a Signe of his owne nature (whether the Geniture was nocturnall or diurnal) If, I say, he be strong in any of his owne essentiall dignities, be in a good house of heaven, as well in the *Radix* as in the Annuall Figure of the Revolution of the ☉, to his place in the *Radix*; it is then a sure argument that the Native shall fully accomplish such things to his owne content, as the Lord of the year had Signification of in the *Radix*; and it further intimates, a strong constitution of body, stability of minde, and promises in the generall that the year shall be a succesfull one. You may, if you please, together with this judgement, for the health of the body, consider every year these five things, which by experience I have found very true.

1. *The Signe of the Profection.*
2. *The termes unto which the Horoscope comes.*
3. *The termes in which the Apheta is at that time.*
4. *The position of the ☽.*
5. *The Ascendant of the Figure in the Annuall resolution of the ☉*
By

By consideration whereof, you may exactly know the state, condition and temperature of the body; how it varies, and what humour is most in excess, &c.

You must next in order consider the Lord of the year, who is ever that Planet that is Lord of the Signe ascending in the *Profession*; and if it happen two Planets are Lords of the yeere, as usually it will be so; then you must limit unto each his time, thus; In a Figure of *Profession* in our Nativity, where \times 6 degr. and 37. Ascend I would know how many dayes of that year ψ who is Lord of that Signe shall rule: I subduct 6. 37. from 30; thus, 30.

$$\begin{array}{r} 6 \quad 37. \\ \hline \end{array}$$

$$\begin{array}{r} 23 \quad 23. \\ \hline \end{array}$$

You may perceive ψ shall governe the Yeere during that time, which 23. degr. and 23. min. do give.

	da.	ho.	min
With 23.degr.I enter the first Table: they give	280	00	27
The second time I enter with 23.min. they give	004	16	1
	284	16	28

I looke for 284. in my Table of the dayes of the year, I finde 284 under the Moneth of *June*, and against it on the left hand and first column 29. So then I say ψ ruleth that yeer untill the 29. of *June*: and then γ following \times , and σ being Lord of γ , he governeth the remainder of the yeer untill the 19. of *September*, which was the birth day. So that as you finde two Lords of the yeer, so must you have consideration to both Planets, viz. ψ and σ ; unto ψ as long as he ruleth, afterwards unto σ , during the remainder of the yeer; and judge of the effects according unto their Fortitudes, Aspects, and Debilities, &c.

Lord of the Yeer.

Professionall Judgments.

If the Lord of the Yeer was in the *Radix* strong, but weake in the revolution, it imports that in that yeer the indeavours of the Native will be but weake, and his Actions according to the proportion of that infelicity which at present he suffers. But if in the *Radix* the Lord of the yeer was unfortunate and impeded; but in the professional revolution is well disposed and strong, it portends moderate goodnesse unto him whose revolution

lution you then handle, yet shall he feare none ill, for the vigor and force of the Lord of the year in Annuall affaires is very powerfull. But if the Lord of the year by *Profection* and in the *Radix*, and in the ☉ his Annuall revolution be impeded, it indicates prejudice to the Native, according to their proper Signification: together with this, consider in what house or place the Lord of the year is in, as well in the *Radix* as Revolutionall Figure; whether he be strong, or impeded; if he be powerfull in two of the Figures, he portends good, and that the Native shall have profit and live in good estimation: if he be well disposed in the two Figures, but not in any configuration unto the benevolent, the Native shall obtaine some kinde of goodnesse, but it will be lesse then expected, nor will it continue. If in both Figures he be unfortunate and cadent, but yet is in aspect with good Planets, it argues but a small increase of Estate, yet verily it performes somewhat.

If the Lord of the year be impeded of the Infortunes in both Figures, and was also in the *Radix* in ☐ or ♀ of the Malevolents; it portends adversity, danger, and many enormities in that year. But if that Malevolent Planet hastens to combustion, or to be Retrograde, it implies some unreasonable necessity shall oppresse him of the nature of those Planets; and if they be Angular, the greater shall be his misfortune. If the Lord of the year in both these Figures be not constituted in an Angle, but is ill dignified; yet notwithstanding behold the Ascendant, the before mentioned evill shall not be so publique, but shall be onely taken notice of by his owne friends; but if the Planets be in the 2, 6, 8, or 12. this mischance shall be smothered and kept secret, so that none shall know of it; yet if those Planets are removed from the ascendant, and then some Planet in an Angle aspect them, after a while there will be a discovery made, though at present it seemes to be kept close, &c. This is as much as I have found verified by experience of some eminent Nativities, which I freely publish for benefit of Posterity, &c. What is wrote of the Ascendant, will equally serve for all the other Houses, if with discretion you vary the Rules.

CHAP. CLXIX.

*Of the Profections of the Ascendant and D, and what they
signifie in every House.*

When the Progression of the Ascendant or the D, shall come to the first House, the Native is usually cheerfull, and it implies a fit yeer to provide what is necessary for the Body, either Cloathes, Victuals, &c.

When to the second house, it's good to buy and sell Commodities, and argues a proper time for encrease of Estate.

When to the third, the Native may prosper in Journeys, and it inclines him to converse with his Kinred and religious men.

When to the fourth, he may expect some Inheritance, a new House, or a blessing from his Parents; he may search for Wealth out of the bowels of the Earth, or deale in Mines, &c. he may build or repaire; yet the Native may be sorrowfull, full of fears, in danger of Water, it's not good to goe long Journeys, &c.

When to the fifth, the Native takes pleasure according to his yeers, either at Schoole with his equals, or with women, if capable, or according to the yeers of his age when this happens; it's good to make Covenants, send Letters, perfect Accompts, put on new Cloathes.

When to the sixth, he may feare a sicknesse, the hatred of many vulgar people, continuing a long time: beware of ill Servants, make no Journeys, an ill time to deale in Merchandize, in Contracts, in Bargaines, &c.

When to the seventh, the Native is froward and impatient, easily inclined to Women and wantonnesse, many open enemies arise against him, it's good to marry, the other *Significators* concurring; oppressed with wangling, vexed with suits or contentions: if the Native radically incline to Souldiery, it now puts him forward, and inclines unto quarrelling.

When to the eighth, either his Body or his Goods suffer, subject to be abused by lyes, flanders, treacheries, and sometimes

Z z z z

death,

death, if the *Hyleg* come to any mortall Direction: It is not good to make new Contracts, or to be too adventurous in Trade, &c.

When to the ninth, it points out a convenient time to undertake long Journeys, it's good to study and to follow Learning, and to be familiar with Church-men, to study Chymistry, for it shewes a mind and fancy inclinable to curiosities, &c.

When to the tenth, the Native is inclinable to be ambitious, or to endeavour Preferment, and to be conversant with eminent men, Magistrates, Nobles, &c. and he (if capable) attains Preferment, or publike employment in the Common-wealth; it notes a fit time in the Tradesman to follow his employment with industry, for it promiseth him much encrease; he may navigate or journey by Land or Sea with good safety and reputation, shall be much esteemed.

When to the eleventh, it signifies a cheerfull heart and person, the encrease of the Native's Friends, it imports the year to be very prosperous in all worldly affaires, and it invites the Native to bestirre himselfe and husband time well, whereby he may much advance his private fortune; &c.

When to the twelfth, the Native will be sickly, yet hardly find out or discover the cause, be in continuall enmity with ill Neighbours, and none knowes for what; he will be in danger of imprisonment or banishment, or hiding his head, unlesse the twelfth house in the *Radix* was fortunate, it imports an unlucky year for dealing in great Cattle, and adviseth the Native to beware of Horsemanship, Horse-races, &c. The *Ancients* have herein been tedious, and left very many rules, which by reason of being ill translated out of the *Arabick* by such as understood not *Astrologie*, are in many things contradictory: I have therefore omitted their further judgment upon the ascendant, onely concluding with this short *vale*, That when the ascendant comes to the body of an *Infortune*, viz. to the Signe wherein one was, consider in what house of the Revolution that *Infortune* falls, because the ill intended shall partake of the nature of that house, &c. they also judge much by the Lord of the year, and the Lords of every house; you shall find in my judgment upon the Nativity succeeding, how to doe the like, &c.

CHAR. CLXX.

Of the Profession of MID-HEAVEN and the SUNNE, and
their Significations.

WHEN either the Signe culminating in the *Radix*, or wherein then the ☉ was, shall come to ascend in a *Professional Revolution*, the Native is then promised good fortune by his employments publick, by his Profession or Trade, or by some Office or service he shall performe for some great person ; however, it denotes dominion or sovereignty if he be but a petty Constable.

When to the second house, it's intended the Native shall then receive the profits of his former yeers employment, and shall have in possession that reward which was but formerly promised him.

When to the third house, the Native may expect but an indifferent condition of life : for in regard it's the sixth house from the tenth, it intends more ill then good, *viz.* the losse of Kinred, hatred of malicious Neighbours, or robbery in Journeying.

When to the fourth house, the Native's fame and estimation is called in question, the Native and his Parents agree ill, and his Neighbours of more power then himsele doe swell.

When to the fifth, he that hath children, will much rejoyce with them ; he that hath none, inclines to be merry, jocund and wanton, to take his pleasure, spending more then he gets.

When to the sixth house, a convenient time and season to agitate certaine affaires belonging to his Family and to Husbandry ; but nothing succesfull to deale in matters or things honourable, in which matter nothing will that yeer succed well.

When to the seventh, then if the Native be capable, he may expect an augmentation of his esteem and repute in the world, he may then be in the favour of women of great account, but will be in danger to bury some of his *Ancestors*.

When to the eighth, it produceth scandall and slander, calls his good name in question, inclines the Native to be melancholy,

choly, fearing misfortunes continually, because he is so subject to the malice and ill will of Enemies.

When to the ninth, it intends long Journeys, not for pleasure onely, but to acquire honour and renown, or to visit some noble person, or to goe in his Company: the Native shall be much conversant either with Forreigners, or with men of another Country, or living a great distance from the place of his abode.

When to the tenth, it promiseth a very succesfull and famous yeer, tending greatly to the Native's credit.

When to the eleventh, the Native hath great willingnesse to be kind to his friends, and is so; he receiveth mutuall respects from his friends, augmenteth his number thereof, and liveth with great solace and joy.

When to the twelfth, he receives detriment in his reputation, honour and fame, or shall lose that friendship he formerly had with Noblemen or Magistrates, only by envy, malice and backbiting slanders, and he may lose some of his Kinred.

CHAP CLXXI.

The significations of the Professionall Signe of PART OF FORTUNE, and Signe of the second house.

When either of these come to be the ascendant in an annual Profession, or to be the Signe of the first, it imports an apt time to gather Wealth which comes upon the Native unexpectedly; the Native shall have good successe in any thing he enterprizes; if it be concerning Wealth, and that he deal with such men as the Signe ascending represents, &c.

When to the second, the Goods of Fortune long since expected doe now fall unto the Native; he may buy and sell and much augment his Patrimony this yeer.

When to the third, his Kinred shall bestow some good thing upon him, much bettering the Native's condition.

When to the fourth, he may expect good of his Parents, increase of Estate by Houses, Inheritances, Buildings, &c.

When

When to the first, happinesse is to be expected by good Friends, by Negotiations, by Writings, Messages, Commendations, by voluptuous things, or matters tending that way, perhaps by Cards and Dice.

When to the sixt, the Native thrives by the labour and endeavour of Servants, by small Cattle, Hogs, Sheep, Conies, Bees, &c.

When to the seventh, he is promised gaine by the Wife, or her meanes, from women of great yeers, by suits in Law, by wrangling and jangling, &c. from enemies, or such as do publicly oppose the Native.

When to the eighth, the Native obtaines Wealth by dead men, or by the will and testament of some Woman, or an increase of Portion by the Wife her friends, it's an ill yeer to lend Money.

When to the ninth, long Journeys may be profitably undertaken, and also by compliance with Religions men and their commendations, the Native may much advance his fortunes.

When to the tenth, he may hope for Preferment, as qualified or capable, it gives Office and Dignity where Merit or capacity are.

When to the eleventh, the Native's friends stands stoutly unto him, he gaines by dealing with them, and by lending out Moneys, his Estate comes in freely; it's an admirable time to recover Debts in, or require any benefit from our Superiours.

When to the twelfth he will be in danger of betraying or committing base acts, and of losing in Estate by keeping or dealing in great Cattle, &c.

They who desire further judgment upon *Profections*, may read *John Schoner, Junctinus, Ranzovius, Hermes de Revolutionibus, Organus*, &c. You must also consider the Lord of the yeer and *Chronocrator*, or *Chronogrator*, are all one.

Lords of the Septenniall yeers, vulgarly called *Lords of the Alfridary*, are thus: If the Native be borne by day, the ☉ governes the first seven yeers after the Birth, ♀ the next seven, ☿ the next seven, and so in order: If one is born in the night, ♀ is Lady of that *Alfridary*, or first seven yeers after the Birth, ☿ rules the

the next seven, then 4 the next seven, and so during their yeers are Lords of the *Alfridary*.

CHAP. CLXXII.

Of REVOLUTIONS.

THe *Ancients* have excogitated many and sundry wayes for to find out the true time, or the exact Revolution or returne of the ☉ to any certaine poynt or degree and minute of the *Zodiack* wherein he was at the beginning of any manner of thing, be it Nativity, &c. so that a Revolution or annuall Conversion is no other then the returne of the ☉ to that very poynt wherein at the *Radix* of any Nativity or matter he was. Hercin we must be carefull in the *Radix* of a Nativity to supputate the motion of the ☉ punctually to the hour of the Birth, for the mistake of one minute in the ☉ his motion, will beget 24. minutes error in time.

To set a Revolution.

To perform the work you must do thus; enter the *Ephemerides* of that yeer whose Revolution you would set, seek the place of the ☉ the next lesse to that in the *Radix*, and substraft from the place of the ☉ in the *Radix*, the place of the ☉ the day of the Revolution, and so shall you see what minutes you want to make those adhering to the ☉ at the day of the Revolution equall to those in the *Radix*, then take the diurnall motion of the ☉, convert those minutes which are wanting in the place of the ☉ at noon the day of the Revolution into seconds, and resolve twenty four hours into minutes, and multiply those seconds by them, and divide the Product by the diurnall motion of the ☉ converted into seconds, and so shall you have the hour and minute when the ☉ in the Revolution comes to the true place of the *Radix*. *Maginus* teacheth a farre more easie way in pag. 251. of his *Ephemerides*; so *Argoll* in 424. of his *Introduction* in his *Ephemerides*

A figure of the Revolution of the ☉ to his true place in the *Radix*, for the thirty one yeer currant of our Native by the method of *Maginus*.

In *Ortganus* his *Ephe meris*, whom I followed in the *Radix* of our Nativity, I find the 19 of September 1646. the ☉ at noon to be in 6. 12 of ♊, I substract it from the ☉ his place at the *Radix*.

Place of the ☉ in the <i>Radix</i>	6.	37.	♊.
Place of the ☉ the day of the Revolution	6.	12.	
The difference is	0.	25.	

Diurnall motion of the ☉ is 59^{min.} 10^{sec.}

I enter *Maginus* his Table of Revolutions in pag. 259. and there I find 59^m 8^f, which is my nearest number; I enter first with 20. min. and that gives me 8^h 7^m 2^f; againe, I enter with 5. min. and under 59^m 8^f I have over against 5, 2^h 1^m 45^f; I put both together, and they stand thus :

	Hours	Min	Seconds
Twenty minutes give	8	7	2
Five minutes give	2	1	45
	10	8	47

By which it appeares, that the ☉ comes to his true place in the *Radix* at *Frankeford* 19. September 1646. 10^h 8^m after noon ; but because we dwell more Westward, we must reduce the ☉ to our Meridian, which is done by substracting one hour and seven minutes from the former time thus :

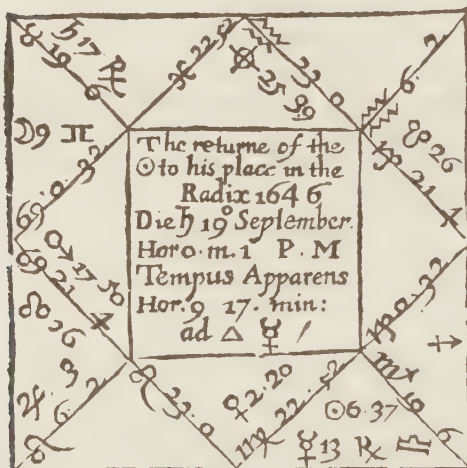
10	8
1	7
9	1

So then my true time here with us, unto which I must erect my Scheame of Heaven, is 9. September 1646. 9. 1. P. M. unto which I must adde the time from Noon in the Table of Houses for 53. degrees of latitude, and it is 12 26. unto which I adde the former hours thus, 9 1. the equation of time, viz. 16. min. and then the whole is,

21	43
----	----

In the Table of houses I look for 21. ho. 43. min. and over against 21 41 I find the 23. of ♊ for the cusp of the tenth house, and so the other houses in order, my ascendant is 0. 32. ♉. Thus have you the houses, and according to the time preceding you must rectifie the places of the Planets, and place them in your Scheam : Now for the ☿ in a Revolution, you must

must doe thus, substra& the place of the ☉ in the Radix from the place of the ☽ in the Radix, and adde unto what remains the Signe ascending in the Revolution. The Figure followes for the 31. yeer of our Native currant.



I shall not need to be copious in delivering an exact method how to judge of a Revolution, what is convenient herein, and may benefit the Learner, whereby to better his judgment, is as followeth.

To judge of a Revolution.

Compare the Figure of the Birth with that

of the Revolution, and observe how the cusps of the houses, and their Lords, and the principall *Significators* doe agree or are disposed; for upon a right understanding thereof, the strength of judgment in a Revolution depends.

If the ascendant of the Revolution doe agree, or be the same with the ascendant of the Radix, it signifieth good, *viz.* good Health, the Native's actions succeeding prosperously, together with encrease of his Substance, if the Lord of the ascendant be also well dignified: if the Lord of the ascendant be combust, he threatens many mischiefs unto the Native, according to the nature of the Planet who is Lord of the year; consideration also had to the ☉, and the house he is in and is Lord of: yet if the ☽ be powerfull, or in her owne house, or in any of her Essentiall dignities, especially in a nocturnall Geniture, the evill is diminished; but exasperated, if she be both weak and unfortunate.

If the ascendant of the Revolution be in ☐ or ♀ to the ascendant

endant in the Radix, or come to the Signe of ill houses, or signifying evill in the Radix, the Native will then receive losse and detriment in that yeer according to the nature of that house which the ascendant of the Revolution did signifie in the Radix : From hence it is that if the Sign of the sixt, twelfth or seventh of the Radix be the ascending Signe of the Revolution, in that yeer the Native may feare sicknesse, imbecillity of his body, or other very many casualties, principally if those houses in the Radix were unfortunate.

The Signe of the seventh house in the Radix being the ascendant of the Revolution, shewes many contentions and brawlings in that yeer, and the Native desirous of Marriage, or that he will marry that yeer : And seeing that the *Significators* of the Radix ought annually, or in every yeer to work their effects by the significations of those houses in which they are constituted at the time of the Revolution ; it followes hereupon, that in what house of the Revolution you find the Lord of the second, ☿ or ♀, the Native shall have augmentation of Patrimony or Estate by things signified by that house ; so observe in the rest, &c.

When the ascendant of the Revolution comes to the hostile Beames of the *Infortunes*, or the places of Heaven wherein they were, and naturally enemies unto them, whether in the Radix or Revolution, the Native may expect great perill that yeer, and it shall fall out at that time, when the Lord of the yeer shall come to the body of that Planet who signifieth the infelicity.

In every Revolution in which the Planets are disposed contrary to the radicall Geniture, though they be well disposed, yet they signifie ill ; as if in the Radix all the Planets were subterranean, and in the Revolution all above the earth ; or if all in the Radix were cadent from their owne houses, and all in the Revolution in their owne proper houses, yet it signifies ill, &c.

CHAP. CLXXIII.

*Of the Returne of the Planets to their owne Places,
and to the places of other Planets in the*

R A D I X.

Of SATURNE.

IF h in a Revolution returne to his owne place of the Radix, and be well affected, he portends dignity unto the Native; it shall be the greater, if he be in the mid heaven; he shall also attaine store of Substance, and happily some Inheritance.

When to the place of ψ , he fortunates the Native both in Body and Goods.

When to the place of σ , the Native travels, but is given to lying; it shewes ill to his Brethren.

To the place of the \odot at Birth, contention with great persons, losse in Houses, weak Sighted, Splenetick.

To the place of φ , very little wanton, or not much potent, yet using Harlots company.

To the place of φ , a dull Conception, perplexed Fancy, vexed by words and writings, and by children.

To the place of the D , in danger of Death, full of ill Humours, Melancholly, vexed with Coughs and an ill Wife.

Of JUPITER.

ψ returning to his owne place, promiseteth a Child and much Wealth, Health and Estimation.

To the place of h , if h in the Radix promised good, he augments it; if ill he lessens it.

To the place of σ , profit by Travels, Commerce, Souldiers, and by Kinred.

To the place of \odot , a Feaver is threatd, but in Honour and Fame it promiseteth encrease.

To the place of φ , it incites to Sobriety, augments his Repute and Estate by Women.

To the place of φ , given to study, to be Religious, to be Modest, to consort with good men.

To

To the place of Δ , health of Body, encrease of Patrimony, a Child is borne unto him, if Married; good by Women, Reputation amongst the Vulgar, good by Kinred and Journeys.

Of MARS.

$\♂$ to the place of \mathfrak{h} , intends short Journeys, slacknesse in Businesse, quarrelling, a wound thereby in the Face, death or ill to the Father.

$\♂$ to the place of \mathfrak{v} , gives gaine by Kinred and the Clergy, and by great Cattle.

To his owne place, in danger by Fire, profit by Souldiers, or very much love and friendship.

To the place of \odot , Captivity, or it threatens the anger of some Man of quality, much Cholerick, and vexed by *Martiall* men.

To the place of \mathfrak{q} , very Lustfull, Infamous, prone to Surfet, subject to the Squinancy, to *Venerian* diseases, adulterous, &c.

To the place of \mathfrak{r} , inclines to lying, to speak ill of men, and shall be in danger for words.

To the place of Δ , much given to Drink, many Journeys, slandered by common Women.

Of Venus.

When in a Revolution, \mathfrak{q} comes to the place of \mathfrak{h} in the Radix, it shewes a great desire in the Native to copulation, but his *Priapus* or \mathfrak{q} is weak; if she be not at the same time Combust, he performs his Lechery civilly; if she be unfortunate, *ex turpi coitu*.

To the place of \mathfrak{v} , friendship with *Joviall* men, gets Goods by the Dead, visits his Kinred and Friends.

To the place of $\♂$, shewes Marriage, or prone unto it and to Whoredome, Dice and Sports.

To the place of \odot , oppressed with many cares, jealous of his Wife or Mistresse, but if \odot be dignified, then the Native is promoted, or his Fame encreaseth.

To her owne place, all things succeed well, given to Musick, enjoys good Health.

To the place of ♀, and the well affected, honoured for his Learning, delighted in learned mens companies, and he receives good thereby.

To the place of ♂, it betters the condition of the Native, it ingratiates him into the favour of many new acquaintance.

Of Mercury.

To the place of ♀, it brings in profit by Husbandry, and Wealth from old men.

To the place of ♀, he acquires an Office, gains by Trade, is profitably employed.

To the place of ♂, he is theevish, a Quarreller, contends with Souldiers, is Cholerick.

To the place of the ☉, busied in Controversies, honour by Clerkship.

To the place of ♀, much addicted to Poetry, Sports, Delights, Companying, to be fine and neat, to court Women, &c.

To his owne place, he receives preferment by his owne Industry, or by the Commendations of others, &c.

To the place of ♂, employed in the occasions of his friends, and much good thereby.

Of the Moon.

To the place of ♀, acquaintance with an aged Woman, contention about the Estate of deceased people, ill newes concerning Women in generall.

To the place of ♀, many Journeys by land or water, with good profit thereby: unto the Married, it argues the begetting or bearing of a child.

To the place of ♂, in danger of a Sicknesse or sharp Feaver, or prone to Choller, danger in Travell, much wrangling with Women and his owne Kinred.

To the place of ☉, many hazards and dangers, enforced to fly from one place to another, sore Eyes.

To the place of ♀, given to all manner of Pleasure, healthfull and content.

To the place of ♀, oft flitting and shifting from one place to another, yet it promises gaine by Merchandizes, by Commerce and Trade.

To her owne place, she promises good, if she were Radically fortunate; but if at the Birth she were weak, she portends much ill, according to her proper signification at that time.

CHAP. CLXXIII.

Of the TRANSIT of the Planets.

THe Transit of the Planets is best found out by an *Ephemeris*, observing therein what day of every moneth any of the Planets by their Bodies, doe passe by any of the cusps of the houses of the Radicall Figure, or that degree wherein any of the seven Planets, ♄ or ♃, or ☉ was in at the Birth: you must also observe when they behold any of those cusps, or the degrees wherein the Planets were, either with * Δ □ dexter or sinister, or ♀ &c. The transit of ♃ or ♀ by the degree ascending of the Radix, imports the Native to be that day healthfull, cheerefull, very succesfull in his Affaires, well disposed, &c. for the ascendant signifies the actions of the Body, &c. If ♃ or ♀ doe Transit the cusp of the second house, that day is intimated an apt day to procure in Moneys, or to buy any Commodity, &c. If they or any of them Transit the cusp of the 3^d house, or behold it with a good aspect, they promise felicity that day from Kinded or good Neighbours, or shew it an apt time to set forth upon any Journey; and so doe in all the rest of the houses.

If ♂ doe transit the degree ascending, he moves the Native to Choller or Passion for two or three dayes, or gives the occasion whereby he is stirred up to Wrath, &c.

If ♄ doe transit the degree ascending, he excites the Native to Gravity, to Sobernesse, to Melancholy, &c. generally those dayes of the year are reputed fortunate, when either ♃ or ♀, or ☉ or ☿ are in * or Δ to the degree ascending or culminating, or to their owne places in the Radix; and those dayes are said to be unsuccessfull, when either ♄ or ♂ doe transit the degrees ascending or culminating, or the places of ♃ ♀ ☉ or ☿, or ♃, or by □ or ♀ beholds them. *Finitur die h. 7. 25.*

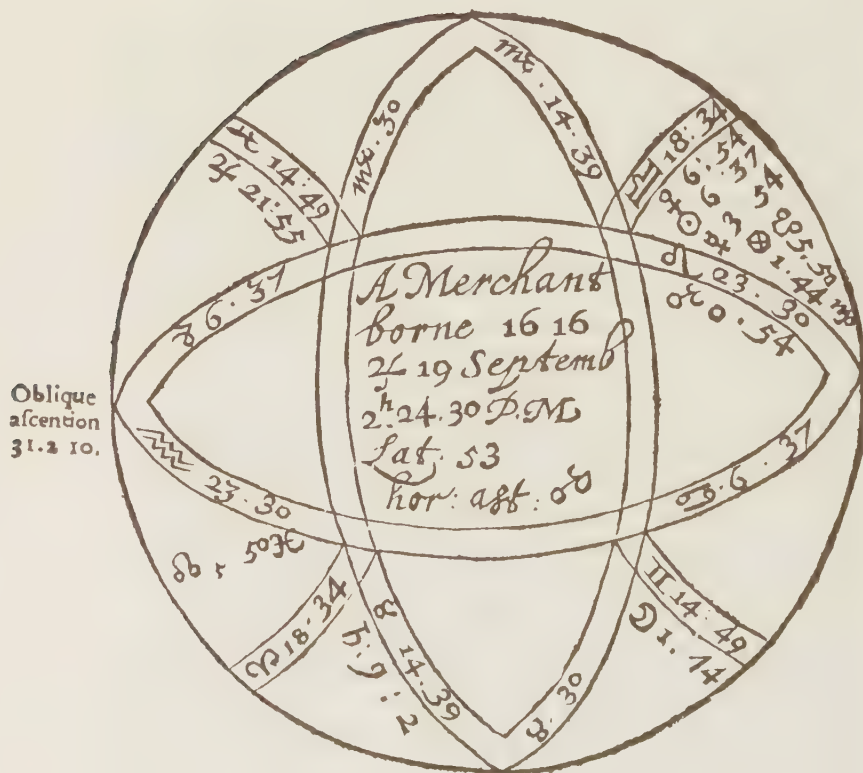
P. M. 14. Aug. 1647. hor. ♄.

The Effects of Directions.

СНАР. CLXXV.

The NATIVITY of an English Merchant
Astrologically handled.

Right ascension
of Mid-heaven
222. 10.



Latitude of the Planets.

T	2	58	South.	♀	1	00	South.
U	0	37	South.	♀		32	South.
♂	0	21	North.	♂	1	00	North.
							Antisicous

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Antifications of the Planets and Contrantifications.

♄	20	58	♄	20	58	♄
♅	8	5	♅	8	5	♅
♆	29	6	♆	29	6	♆
♇	23	23	♇	23	23	♇
♈	23	6	♈	23	6	♈
♉	26	6	♉	26	6	♉
♊	28	16	♊	28	16	♊

A Table whereby to collect the testimonies, and judge of the temperament of the Native,

	Hot	moist	cold	drie.
<i>The Horoscope vs</i>			cold	drie.
♄ Lord of the ascendant			cold	drie.
♄ his Δ to the ascendant out of ♄			cold	drie.
☉ in partill □ to the ascendant			cold	drie.
♀ in □ to the ascendant	hot	moist		
♀ in □ to the Horoscope	hot	moist		
♄ in II				
♄ in * of ♄	hot			drie.
☉ in Δ to ♄			cold	drie.
♀ in Δ to ♄	hot	moist		
♀ in Δ to ♄	hot	moist		
<i>Quarter of the year</i>			cold	drie.
<i>Lady of the Geniture ♀</i>	hot	moist		
♀ Lord of the ♄	hot	moist		
	7	6	6	7

The Temperature here is Sanguine,Cholerick the testimonies thereof overcoming the rest ; but indeed here seems a perfect mixture of the other two Humours, viz. Cold and moisture, so that it's hard to say what Humour is in excesse : the Native is well knowne unto me, and verily I cannot perceive any superabundance in any of the four Humours ; so much as may be discerned

discerned in the Native is, that he is Sanguine, Melancholly Sanguine, by reason ☉ ♀ ☿ and ♃ are in airy Signes.

Melancholy, because ♄ Lord of the ascendant is naturally so, and is also posited in a Signe concurring with his owne naturall disposition.

A Table of the Essentiall and Accidentall Dignities and Debilities of the Planets in the preceding Figure.

Fortitudes.			
♄ in 9. 2. 8, Retrograde.		Debilities of ♄.	
In the third house	1	Peregrine	5
Free from Combustion	5	Retrograde	5
Oriental	2	Slow in motion	2
	8		12
♃ in 21. 55. 2.		Debilities of ♃.	
In his proper house	5	In the twelfth house	5
Direct	4	Occidental	2
Swift in motion	2		7
Free from Combustion	5		
	16		
♂ in 0. 54. 9.			
In the seventh house	4	Peregrine	5
Direct	4		5
Oriental	2		
Swift in motion	2		
Free from Combustion	5		
	17		
☉ in 6. 37. 2.			
In conjunction with ♀	5	In his Fall	4
Swift in motion	2	Peregrine	5
	7	In the eighth house	4
			13
♀ in 6. 54. 2.			
In her owne house	5	In the eighth house	4
In her Termes	2		4
Direct	4		
Occidental	2		
Swift in motion	2		
In Cazimi	5		
	20		

[♂ in

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Fortitudes.		Debilities.	
♂ in 3. 34. ☿.			
Direct	4	In the eighth house	4
Swift in motion	2	Combust	5
	<hr/> 6		<hr/> 9
♂ in 1. 44. ♀.			
In the fifth house	3	Peregrine	5
Swift	2	Decreasing in light	2
Free from Combustion	5		<hr/> 7
	<hr/> 10		
♂ in 1. 44. ♀.			
In ♀	2	In conjunction with ☿	3
Free from Combustion	5	In the eighth house	4
	<hr/> 7		<hr/> 7

So here you find ♀ weak having four testimonies thereof.

♂ hath nine testimonies of fortitude.

♂ hath twelve.

The ☿ six testimonies of debility.

♂ is powerfull, excelling in sixteen testimonies of fortitude.

♂ is debilitated by three testimonies.

♂ is strong by three testimonies.

☿ it's debilities and fortitudes are equall.

JUDGMENTS upon the first House.

CHAP. CLXXVI.

Of the Manners of the Native.

HAVING no Planet corporally present in the ascendant, we must derive signification of Manners from ♀ ☿ ♀ ♂ and ♀, wherein those of the nature of ♀ will be during his life the most permanent, those deduced from the other four Planets not so fixed; for I have all along in my practice observed, that the Signe ascending, Lord thereof, and aspects of the Planets unto him, doth decipher such Conditions, Qualities and Manners, as that I hardly observe, doe ever forsake the Native totally: but it's true, they are more or lesse prevalent at one time

B b b b b

time then another, according to the directions of other Planets coincident with any wherein the Lord of the ascendant is concerned.

Our Native absolutely is a melancholy person (*per se*) grave, austere, of a firme resolution, solitary, laborious, taciturne, nothing loquacious, &c. The \square of σ to h , induce him to be obstinate and a little wilfull, a tincture of malice remaining in him; for the *Infortunes* are both fixed, &c. these are the naturall qualicities belonging to h , as here posited and aspected; besides, some female infirmenesse naturally are ingrafted in him, which h in φ the house of φ , doth bestow on him in the worser sense, for though there is reception betwixt φ and h , yet is there no aspect, and that malevolent \square of σ to h is out of the seventh house, the naturall house Women, Loves, &c. and certainly these depraved manners would prevaile, and extreemly predominate even to the great detriment of the Native, if that φ and the \mathfrak{D} were not in an ayeriall and humane Signe, and in \triangle aspect, whereby the Native is refrained by urbanity and education from discovering publickly, or making use of his native and occult Saturnine conditions; and he in his younger yeers, untill h have finished his first revolution, will be more tractable, more given to his delight, to be more neat and cleane in his apparell, to trim and adorne himselfe, to be onely carefull of a competent fortune, to be gracefull, lovely and majestickall in his deportment: these later mentioned qualities are of the nature of φ , she being Lady of the Geniture.

The \triangle of φ and \mathfrak{D} incite him unto Study and Learning, unto Travell and see many Countries; so that in conclusion, thus much is derived from the Positure of Heaven, that his Manners are sufficiently laudable, managed totally after an austere and grave Comportment; at some times betwixt merry and melancholy, at other times wholly oppressed with sadness, and againe accidentally and for a short season pleasantly merry; for upon the Direction of \mathfrak{D} to h his aspect or Terms, he shall find himselfe more or lesse inclinable to covetousnesse, solitarinesse, pertinacy, and what in the vulgar English we call doggednesse; but when the \mathfrak{D} either by Direction comes to the body or aspect, or termes of φ , or either of her houses is the ascendant

ascendant in an annuall Profession or Revolution, the Native shall find himself prone to wantonnesse, prompt to indulge the Genius, given then more familiarly to his delights and sports.

Of his Wit and Understanding.

Which naturally is required from ♄, the Signe he is in, his aspect with the ♃ and Sign she is in, consideration had either to their being neer unto eminent fixed Starres, or the good or ill aspects of other Planets.

It was never denied, but ever held as a *Maxime*, that ♃ ♀ produced of themselves good Understandings; we have ♄ in ♃ and the ♃ in ♀ in ♄; the Question then is easily resolved that our Native is ingenious, and of a sufficient and piercing understanding, capable of any employment, that he will be delighted in such things and Sciences, as wherein properly the understanding may be of especiall use: The defect which may be casuall in this Native's understanding, is signified by ♄ his combustion in a movable Signe, which may denote a diffidence or distrust of his owne sufficiency, and so cause timidity and no strong resolution in acting his owne conceptions; and this I conceive properly to be signified by ♄ his combustion in ♄ to the ascendant, and his vacancy of aspect to ♄ Lord of the ascendant.

Forme and Stature.

Designed principally from the Sign horoscopating, viz. ♄, and ♄ Lord of that Sign, commixed with the radiations of such Planets as partilly behold either the ascendant or Lord thereof; the Signe and other *Significators* represent a body somewhat dry, macilent, erect and straight, if not a little inclining to fulnesse by the Orientality of ♄, the visage neer unto an ovall, his complexion somewhat browne or duskie, because ♄ is under the earth; naturally more cleer and lovely, because ☉ and ♀ especially behold the house, which naturally signifies the Face and Head, the Haire neither black or browne; for though ♄ cause black, yet ☉ and ♀ lighter Planets give lighter Haire, being also above the earth: there's properly a reception betwixt ♄ and ♀, whereby ♄ in a manner comes to have almost sole dominion of the corporature, neither permitting driness or heat to domineer solely, but interposing her moisture; for

He hath a defect there, viz the Kings Evil, but it's partly inherent to the Family.

she as well in manners causeth him to be lesse *Saturnine*, so in Statute she causeth the members to be more neat compacted, decent, active and agill, by meanes of her being in *Cazimi*; So that unlesse \hbar Lord of the Ascendant being in the ninth of Ω , which is a deficient Degree, doe give some blemish on, or in the throat (I can finde none.)

I perceiue the Native takes much after his Parents, and the rather, because φ is Lord of the fourth house, viz. of the Father, and so prevalent in the scheme, therefore more of the Father then Mother.

The fortune or misfortune of the Native in generall, &c.

Essentiall dignities of the Planets, argue according to their constitution a continued and permanent happinesse: We have both the fortunes essentially strong, $\♂$ accidentally, and so the \mathfrak{D} ; it may be judged our Native shall have a continuance of happinesse, but not in any illustrious way, or at the Court of Princes, because ψ and φ are in obscure houses, and \hbar Lord of the ascendant is in $\♂$ to the tenth house; besides, the \odot is Peregrine and in his fall, &c. Upon the Direction therefore of any Sgnificators to ψ or φ Promittor, he may expect greatest benefit in his actions, consideration had to the houses they governe. Here appeares, during his life, a happy condition, or sufficient subsistence, because both the Fortunes are so prevalent; yet here are arguments of some interposition or clouds casually to arise, because the \odot the light of the time is Peregrine, and locally in the eight, very much debilitated, yet the result runs to a perpetuity of the goods of Fortune, and promises unto the Native a good measure of happinesse, and esteeme in the world greater then any of his Consanguinity.

For though \hbar is defective in dignities, yet is he fixed and in reception with φ ; besides, there is upon the cuspe of the ascendant an eminent fixed Starre, called *Lyra* or the *Harpe*, which doth promise a splendid and famous name and a continued fortune unto the Native; and though we cannot much boast of *Oculus Tauri* with the \mathfrak{D} , she being not the temporall light of the time; yet I have observed she doth raise unto preferment

or

or to a good esteeme when so located : nor may it be neglected that the ☉ is in ♊ with ♀ . All which considered, designe unto the Native, that his Fortune in generall shall be good, and the time or indurance of his afflictions not long or tedious.

JUDGMENTS upon the second house.

CHAP. CLXXVII.

Of RICHES.

Significators of Substance.

♊ 23. 30.	♃ in the twelfth strong.
♈ in 8.	♄ in ♏ with ☿.
♌ in the second.	♆ in ♈ combust.
♋ intercepted.	

FOrasmuch as the Signe of the second is fixed and irradiated with the ✕ sinister of ♃, and ♈ Lord of the first and second is in the Signe of the fourth, and fixed ; seeing also ♃ hath dominion of ♋ intercepted in the second, in which Signe and house ♌ is placed ; he, viz. ♃, being naturally a generall Significator of Substance, and Dispositor of ♌.

The ☿ is in ♏, disposed by ♄, and he combust ; yet is ☿ aspected by ♈ Lord of the second, with a △ sinister ; and this is good.

A Fortun and a sufficient Estate in worldly Weath the Native shall enjoy, permanent & fixed, acquired for the most part, if not altogether, by his own proper labor, travel and industry, because ♈ is Lord of the first & second ; the position of ♃ in an Oriental quarter, as also ♄ *Almuten* of the Figure, and ☿ and ♆ in an Occidentall quarter, but not much elongated from the mid-heaven, doe argue in his youth, viz. that before he hath run out halfe the yeers of his life, or middle age or 35. he shall attaine to a plentifull Fortune, the quality of his birth and manner of his life and action considered : from and after that age, if good Directions intervene not, a still and quiet time may be

discerned for some years ; after which, the position of ♄ and of ♀ in that quarter of Heaven which representeth old age and many years, doe assuredly promise a more ample and plentiful Estate both in Goods and Lands, for ♄ properly signifieth Lands, Houses, Tenements, &c. and being in ♄, an earthly Signe, his signification is duplicated, and will evince the Native to accumulate Wealth by Pastorage, Tillage, Mines or Minerals, Sea coales, or other earthly materials fetched out of the depth of the earth : ♃ hath representation of the encrease of Substance, by meanes of *Joviall* men, by dealing with such men, viz. men of goodly corporature, long visage ; ruddy, dark, sanguine complexions, humane and affable in discourse, &c. see in pag. 61. of our *Introduction* their quality.

♁ being partly of the nature of ♃ and ♀, confirms the judgment precedent, with this further addition, That ♀ being Lady of the fourth and ninth, and essentially the strongest Planet in the Figure ; the Native shall thrive by means of Women or Wives, &c. or by long Journeys, if he deal in such Commodities as ♀ represents, or wth men of her description, or with things or materials belonging to ♀, or Jewels, Linnen, all delightful things, &c. and being that ♄ and ♀ are in reception, and ♀ hath solely the dominion of the fourth, it shewes the Native's Father will somewhat advance the Estate of this Native ; for the ☿ is disposed by ♄, and he is Lord of the Father's Substance, viz. of the fift : the proximity of ☿ to the ☿ and ♃ her ☐, and combustion of ☿, may denote what the Father will or would leave to the Native, will be hardly come by, or scarce attained by him ; but will be diminished by a Sister, because ♃ hath some dominion in the third ; and by some Kinsman, if not a Brother, because ☿ is Lord of Brethren, and ♄ the Natives Lord of Substance, are in plattick ☐ in fixed Signes.

All things considered, what may issue from Parents or Kinred will be lessened by Kinred, or some forged Writing, Will or Evidence to obstruct the Native, or procure a Lawsuit, for ♃ Lady of the seventh, is in ☐ to ☿.

It's not good the Native depend that way, for certainly *Lucida Lyra* in the ascendant, ♄ in Δ to the ascendant, *Lucida Lancis* culminating, ♀ and ♃ being both essentially fortified, ♁ in

♂ in the second, doe unanimously promise a very great Fortune to be acquired by the Native's industry, wherof the Native shall better know how to get and procure it, then to keep it or preserve it; which the Retrogradation of ♄ and cadency of ♀ doe manifest: Nor is it the least mischance unto the Native, that his ☿ is with the ♃, an assured testimony of wasting part of his Patrimony in suits concerning Legacies, or the Testaments of the Deceased, and of his being abused and defrauded of what happily might be bequeathed unto him from dying people.

JUDGMENTS upon the third house.

CHAP. CLXXVIII.

Of BRETHREN.

Naturally there should not be many Brethren, if we strictly adhere to *Ptolomey*, by reason the Signe of the third, and the Lord of the third, and Signe he is posited in, are all barren; yet because ♀ doth irradiate the cusp of the third, and that ♂ is in * sinister with three Planets in a Signe of fecundity, viz. ♋: This Native hath had seven Brethren; for the * of ♀ to the cusp of the house might denote two, ♂ in ♋ one, and ♀ ♋ and ☉ the rest: the ♃ generally denotes Sisters, and is in aspect with many Planets, yet notwithstanding he hath had but one Sister; so that it is a very difficult matter to judge of the number of Brethren and Sisters by the Nativity of an elder Brother, &c. If we judge of the fortune and condition of our Native's Brethren, or whether they should be long lived or not, we must especially herein consider the potency of *Mars*, and him we find strong accidentally, not oppressed partilly by ♄, within orbes of his ☐, and in * with ☉ ♀ and ♄: so that from hence it may be deduced, that some of the Native's Brethren will not live to mans estate, that others will live in the world after a good rank and fashion.

The ♃ being neer *Oculus* ☿, in * sinister with *Mars*, the aspect being almost a ☐, the ♃ nothing rejoycing in ♄; this may

may argue the Native's Sister to be sickly and infirme, and not of so long a life as his Brethren.

UNITY.

♄ Lord of the ascendant and *Mars* in ☐, argue no great affection to be amongst the Brethren, but that in time there may grow much enmity and discord; for *Mars* their *Significator* is in the seventh in ☿ to the ascendant: and if we would know for what cause, the house wherein *Mars* is signifieth Women, merchandizing with them, contracts, and bargaines; and because ☉ disposeth *Mars*, and he is Lord of the eighth, it may be for or by reason of a Legacy, or Land, or gift of the Dead; and as *Mars* is in the seventh, which is the second unto the sixth, and the sixth house signifies Uncles or the Fathers kinred, so it may be feared, that there may arise some controversie betwixt the Native and one of his Brethren, of or concerning an Uncles Estate, &c.

JUDGMENTS upon the fourth house.

CHAP. CLXXIX.

Of PARENTS.

THE Figure erected under the elevation of 40. grad. viz. the Polar elevation of the ☉ is principally to be considered in giving judgment of the Father, and in this Nativity of the Mother also, because they fall both in one almost circle of Position.

Forasmuch as the ☉ is not afflicted by any malevolent aspect, but contrarily is received by ♀, and in ♂ with her, one may conjecture the Father to be humane, rationally, and pleasantly conceited, and a personable man, or of good stature; his Substance signified by ♂ in ♏, cannot be very great, but much diminished by such as pretend friendship unto him, by Soul-diers, &c.

The agreement betwixt him and his Wife seemes very good, because ♀ is in *cazimi* with the ☉: ♀ is stronger then the ☉ ergo, it's probable the Mother may out-live, &c. and I should conceive, because ♀ receives ♄, the Native's *Significator*, and ♄ receives ♀, that the affection of the Mother to our Native should

should be very much, and rather more then the Fathers, &c.

Proton giveth directions to extract the Nativity of the Father and Mother from the first borne child in this manner :

If the Nativity be by day, you are to consider the ☉ and his place, who shall signifie the Father ; take his circle of position, *viz* be by and under that elevation, you are to erect a Scheme of Heaven, *viz* be by as if the Father had been borne there, if you have any Table *like* by *H*. of Houses for that elevation, it will serve ; if not, adde to the oblique ascension of the ☉ 30. degrees, and see what degree of the Ecliptick that cuts for the second house, admitting the elevation of the pole for that and other houses, as *Regiomontanus* in a nocturnal directs. In our Nativity 6. 37. ♀ shall ascend for the Father, the ☽ under the Pole of 40.

JUDGMENTS upon the sixth house.

CHAP. CLXXX.

Sicknesses, Servants.

THE cusp of the sixth house is not afflicted, except by ☿ of ♀, little hurting ; but because ☽ is with *Oculus* ☿, and is in * with ☿, and ♀ Lord of the sixth is combust, and ♄ Lord of the ascendant is retrograde, and in a fixed Signe ; the Diseases which most frequently will afflict the Native, shall proceed from corruption of Blood, and so produce violent Feavers : and for those other Diseases signified especially by ♀, *vide* pag. 247. If you will see the part or member afflicted, consider the Signe of the sixth, and where the Lord of that Sign is, and thereafter judge, *vide* pag. 119, &c. the ascendant notwithstanding being not more afflicted by the ☐ of ☉, then afflicted by ♀, the Signe also movable, and that of the sixth common, doe denote those Diseases the Native is subject unto, shall vary many times, *viz*. the Native shall fall out of one Disease into another ; yet had not ♄ been Lord of the ascendant, quartan Agues would have been frequent and troublesome to the Native, Squinancies or sore Throats, &c. but because the ☽ is in Δ both of ☉ ♀ and ♀, the Diseases that ♀ signifieth shall not much impeach the Native, but be more easily evaded or cured, &c. Feavers and such as ☿ properly signifies, or occasioneth

neth by Women may prove dangerous, because ♂ is fixed, &c. yet the greater part of this Native's life shall be in Health, the unfortunate Directions carefully either heeded or prevented by Medicine, &c.

Servants are especially signified by ♀; doubly here, because ♀ is generall Significator, and Lord of the sixth: ♀ hath no aspect to ♄, but being of one Triplicity there may seem probability of good by them, yet in the end, the Native shall scarce find the *Mercurians* to be trusty; above all, avoid red hair'd servants signified by ♂.

JUDGMENTS belonging to the seventh house.

CHAP. CLXXXI.

Of Marriage.

ASTROLOGERS usually resolve in the first place, *Who the the Native shall Marry*: forasmuch as ☿, the Signe descending in the seventh, is of those we terme fruitfull, and the ♃ is in the sixth, viz. in that house signifying Pleasure, and out of that house is in ✱ sinister with ♂ in the seventh, which naturally signifieth Marriage; and because ♄ who is enemy to nature, is Lord of our ascendant, and doth neither afflict the ♃ or ♀ with either good or ill aspect, and for that ♃ applies by △ sinister to ♀ ☉ and ♀, though they be in an unfortunate house, and they, viz. ☉ and ♀, cast a partill □ to the cusp of the seventh, in Signes of long ascensions, equivalent to a △ in the *Æquator*; for these reasons I hold the Native shall marry: to which might be added, the prevalency of ♀ being *Almuten* of the Geniture, and posited in her owne house.

I see no cause to judge the Native shall be impeded or much crossed, or have many difficulties in obtaining a Wife, when he shall endeavour a wedded life; for the *Significators* being in amicable aspects, shew the contrary: My meaning herein is, in obtaining the love of the Woman, and not in her Friends good wils; for in that nature, he will have some small hinderance by the Father of the Woman, or some of her Friends;

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Friends; for σ is Lord of the tenth, viz. the fourth from the seventh, and perhaps a Church-man or Brother in law may give some disturbance, because σ is Lord of the third, viz. of the ninth from the seventh, or he may be the Husband of one of the Wives Sisters, &c.

Whether in age or youth.

The \triangleright is Occidentall of the \odot , and so in the Figure; φ descending from the Meridian angle, and in the eighth: from hence without doubt Marriage cannot be celebrated in youth, nor untill the Native have seen the revolution of h quite run through, which is after his twenty ninth year of age; he should marry in a mature time of age, but the particular year is known onely by Direction.

How many,

Π wherein \triangleright is, and Ω where σ is and φ combust, doe promise but one, but the posture of φ in \equiv and in *Caximi*, and the \triangleright her partill \times with σ , and then her deflexion to φ , then to φ , for the \odot hath no signification herein, doe in effect tell the Native, that he shall marry two times onely, and have also two Sweet hearts in his life time, besides his Wives.

Wives Forme and Shape.

It is probable the \triangleright being so neer in \times aspect to Mars in the seventh, shall produce the description of the first Wife, who therefore should be according to the Signe of Ω for person, and of Mars and \triangleright φ \odot φ and h in conditions.

The Significator being the beginning of a Signe, argues the Body to be of reasonable height, yet rather inclining to brevity then talnesse, a lean Body erect and well formed, big Boned, strong Joynted, indifferent full Shoulders, the complexion faire, the Haire a bright flaxen or inclining, her Visage somewhat long, but betwixt ovall and round, some scarre, blemish, if not pock-holes in her Face, &c. her Conditions are partly violent, furious, of great spirit, loving to command, parsimonious, &c. yet because Mars her *Designatrix* is exalted in the ascendant, and h Lord of the ascendant is a superiour Planet, and the aspect it self promising Marriage is benevolent; there's

not any feare of their disagreement to be of long continuance, some jarres there will be, &c.

The second Wife is signified by ♀.

And the curiously handsome, of middle stature, but inclining to talnesse, a slender neat compacted body, a round visage, ruddy and beautifull, a black lovely eye, of gracefull deportment, modest, religious, loving to be free in her house, and yet a good hufwife, well descended, a little mole on her Forehead neer the left eye, perhaps she was in some treaty with a Gentleman a little befor; this Womans vertues are like to be many, and her qualities excellent.

Wealth of Wives.

Cor Leonis in partill ♂ with the cusp of the eighth, the Sign being fixed, giveth intimation, that one of the Wives shall have a fixed fortune, or a plentiful Estate left her, or bequeathed; but because ☉ Lord of the eighth is Peregrine, and ♀ is in the eighth, either such as shall owe the Native's Wives money, or have in possession their estates or possessions, shall endeavour either upon pretences to keep it back, or else, being formerly entrusted with it, will grow poore or knavish, whereby the Native may be put to some trouble or vexation ere he obtaine it: yet in conclusion, forasmuch as ♀ is Lady of the fourth, viz end of all things, and ☉ is in ♂ with ♀, and ♀ Lord of ☉ is applying to ☉ then to ♀, it's intimated after almost three moneths, or perhaps so many Termes, the Estate by meanes of Friends, is transferred to the Native.

Now in regard all the *Significators* are in the eighth house, this judgement is conformable to reason, that many vexations concerning his Wives meanes, joynture or dower, or Estate left her shall befall unto him; all may be concluded in a few words, the Wife or Wives shall have or bring a very good Fortune, but much trouble about some part of it.

Which way they shall live, or whether Nationall or not.

It's a scrupulous question, yet the first signified by Mars, should live from the place of the Native's Birth eastward, inclining somewhat to the South, and not Native of his owne Shire.

The.

The second by ♀ west, farre from the place of the Native's Birth, but English, because ♀ is essentially strong in ♌.

JUDGMENTS upon the fift house.

CHAP. CLXXXII.

Of Children.

♂ is totally excluded from judgment herein, the ♀ by her locall presence and existence within two degrees of the cusp of the fift house, and ♌ the house of ♀, a barren Signe, descends.

♂ is combust, an argument of no issue, or else spurious.

♌ is a barren Signe, and so, *per se*, a testimony of barrenness.

♂ is ascending in the eleventh, ♀ is in that Signe, but obscured and impeded from assistance by position in the twelfth.

The presence of the ♀, her benevolent aspect to ♂ by *, and to ♀ ☉ and ♀; besides, the above named Planets their friendly radiation to the cusp of the fift, do seem to overcome the former impediments, so that Children may be assuredly predicted to the Native, and that he shall have Issue: The number is derived from the Signe of the fift, the ♀ therein placed, and the many Planets she is in friendly aspect withall.

A Bycorporeall Signe giveth 2.

The ♀ cannot but adde 1.

In aspect with four Planets 4. a probability of four.

But I conceive the Combustion of ♀ killeth one, and the * of ♀ to ♂ another, the Sexe or kinds being required are thus conjectured: Mars in a masculine Signe, one Male; ☉ in a masculine Signe, one Male; the ♀ in ♌ so neer to a * of Mars, a Male; ♀ his power being given to ☉, may prenate a Male; onely ♀ and the ♀ in ♌, being both feminine, and ♀ *Almu-
re*u of the Geniutre, note two Females, if not three, the Females may live, but not all the Males, &c.

Their mutuall agreement is signified by the quality of the aspect; which being benigne, denoteth concordancy amongst them; yet ♀ is in probability like to come to great preferment.

Ccccc 3

Jude-

JUDGMENTS upon the ninth House.

CHAP. CLXXXIII,

Of Travels.

He hath
thrice been
beyond Sea,
twice in Bar-
bary, once in
Holland.

THE first *Quere* is, *Whether naturally this Native was designed to Travell, yea or no?* That doubt is usually resolved by ♀ and ♃, who signifie Travels, in regard of their swift motion, and by that aspect which they have to each other at time of the Birth, the Signe or Signes wherein, and the place of Heaven from whence the aspect is: if they aspect each other by Δ or ✱ out of the ninth or third houses, and the Signe or Signes be movable, the Native will never rest at home, but be alwayes wandring into forraigne parts: where note, that the third house signifies Travels neerer home, the ninth farther off.

The Δ of ♀ and ♃ in our Scheame, and that reception besides, though it be small, is ground enough to move one to conclude, this Native should travell: but because the *Significators* are part in a Signe movable, and part in a common; here seems some intervening or space of time betwixt Journey and Journey.

Part of the World.

Wherein we consider, first, those Planets that signifie Travels; in our Scheame they are Mars Lord of the third, ♀ Lady of the ninth, ♃ and ♀: the Signes γ ♌ and ♀, wherein the *Significators* are posited: the quarter of Heaven the *Significators* are in, Mars is in the West angle, ♃ in the West quarter, tending Northward, ♀ is in Southwest quarter, ☉ and ♀ in the same.

Mars and ♃ naturally signifie the West, ♀ the South.

♀ being Peregrine, and so giving his vertue to the ☉, and the ☉ weak, both of them disposed by ♀, and the *Almuten* of the Nativity; all point out the South, verging to the West.

The *Significators* generally point out from the place of the Birth, that part of Heaven which lyes South and by West, or more South then West, because of ♀, and that best also.

Nor is the Native denied travelling towards the South east,
for

For Mars is entring Ω , and \mathfrak{h} Lord of the ascendant is in γ , a South east Signe : but I cannot encourage much that wayes, but when \mathfrak{h} is strong and in an easterly Signe.

The cause moving to Travell.

Which is deduced from the *Significators* of Travell, and the houses wherein they are ; but in my judgment, as properly from the houses of which the *Significators* are Lords.

In our Schemae φ \mathfrak{v} and \odot being principall *Significators*, are in the eighth, φ being Lady of the fourth, and \mathfrak{v} Disposer of the \mathfrak{D} and Lord of \otimes ; \mathfrak{D} is Lady of the seventh, and \mathfrak{z} is in that house, disposed by the \odot ; from hence ariseth this judgment, That as the \mathfrak{D} and \mathfrak{v} are in Δ , \mathfrak{v} disposing \otimes , it was desire to encrease his Fortune, or to get Wealth, that hath or shall move or cause the Native to Travell ; together with a naturall desire or propensity to visit forreigne parts, because φ hath disposition both of \mathfrak{v} and \odot , and is in her owne house and Signe of the ninth, which may also signifie the Native to delight in these Peregrinations, &c. \mathfrak{z} also being Lord of the tenth, viz. of his Magistery or Profession in \ast with \mathfrak{D} and φ , might cause the Native first to be put on in his Travels by such a one as Mars, or by commission or authority of some principall man.

Successe in Travels.

(A more generall cause not impeding) the Native hath no great reason to feare his successe : seeing *Spica* \mathfrak{M} with the cusp of the ninth, and observing φ , Lady of long Journeys, essentially fortified, and the ninth house totally free from any hostile aspect of \mathfrak{h} or \mathfrak{z} , I judge the Native may expect good successe in his Travels, viz. attaine Wealth and Reputation ; yet \mathfrak{D} in \ast with Mars, and Mars in \ast with φ , in Signes of long ascensions, may upon some malevolent direction of the ascendant to Mars, or the \mathfrak{D} to his ill aspect directed, may, I say, threaten some danger by a sudden fire, or by shipwrack ; but \mathfrak{D} in a humane Signe with *Oculus* γ , may also denote robbery and depredation by Theeves and Saylor's ; ergo, upon malevolent directions of the ascendant to Mars, as abovesaid, it's good the Native be carefull, or rest quiet, unlesse he find a stronger benevolent

nevolent direction, whereby that of Mars may be contradicted.

*Kingdomes and Countries, and quarter of Heaven best
for the Native to Travell unto.*

Those Countries, Kingdomes or Cities which are subject unto ♄ doe promise the Native health and security of person, for that Signe is not vitiated by the presence or evill aspect of any Planet.

What Countries or Cities are subject to ♄, see in my first Part, pag. 94. 95, 96.

The Native may verily expect to thrive, and to encrease his his Fortune exceedingly in those Countries, Cities or Regions which are subject unto ♄, for that therein we find ♄ locally, and the Lord of that Signe, viz ♃, is essentially strong in ♄.

He may also much advance his Estate and Reputation by journeying in, or travelling and commercing in those Countries or Cities that ♄ doth governe, for ♄ portends a safe returne, and ☉ doth give honour, fame or estimation, and he may with a little care, safely adventure either his person or stock into those Kingdomes regulated by ♄: onely I thought good to give this generall caution, That if he doe travell into those Countries subject to ♄, he endeavour to reside in the Southerne parts thereof, veging a little to the West.

If he travell or adventure his Estate into those Countries subject to ♄, let him observe the Cities in the North of those Kingdomes.

If he sojourne in those Dominions subject unto ♄, he ought to live in or Trade toward the West part thereof, verging a little South.

If it lye in his way of Trade to adventure into those places subject unto ♄, let him observe to deale, or live, or commerce into the East and North-east parts thereof. Dreames and Religion I leave to the Native's own judgment; yet ♄ assures us, he will be religious in the Religion he was trained up in.

JUDGMENTS upon the tenth house.

CHAP. CLXXXIII.

Honour, Preferment, &c. Magistracy, and with what repute.

AR T I S T S usually consider Mars, ♄ and ♃, who being found either essentially strong or any of them Lord of the

the tenth, or posited in the seventh, which is naturally the house of Commerce, or in any partill aspect with the D , doe for the most part signifie a Profession, &c. *Mars* is designed for the Native. Where note, the quality of the Native is ever considered; for Kings and Nobility have no professions, therefore it were absurd to tell them of a Trade, &c. but doubtlesse they may be inclined to such or such kinde of men, or things as are signified by the Significator of Magistrery.

In our Scheame *Mars* being Lord of the tenth, \times with D \odot \odot and D , doe absolutely pronounce to the Native a Profession, of what kinde we shall discover; the mixture or many aspects of all the Significators, argue that his Profession shall not be one and the same alwayes, but vary, according to the times and directions of the *Hilegiacals*. The potency of \odot in \odot with \odot and D in the seventh, and proximity of Significators to each others aspect; say, he shall trade or deale in such things as are usefull for man and without which man may not well subsist: this I judge, because both \odot \odot D and D are in humane Signes: *Mars* in Q the house of the \odot may denote in Mettals and Minerals, of Martiall and solar conditioun. \odot represents Jewels, Bracelets, ornaments for Women. D signifieth Accounts, Merchandize, in \odot with \odot Solar businessses. Let the Native observe what is signified by \odot \odot or D and in such Merchandises and men, he will attaine to Preferment, Honour and estimation in the world, which by reason that *Lucida Lancia* is neere the degree culminating, and *Lucida Lyra* is ascending: V essentiall strong and Lord of the eleventh and \odot in *Cazimi* with the \odot is signified to be very spendid, fortunate and famous, according to the quality of his birth or profession he useth: So that from hence I gather the Native shall have a Calling, shall live plentifully of it, and in much estimation in all those places where he shall reside; so that what amongst men honourably descended is honour in a strinct sence, shall be fame, reputation and a plentifull manner of living, in the course of life the Native is designed for: and this is apertly Demonstration by the being of \odot with \odot . The Δ which the Luminaries have to each other, and also the D her proximity to *Oculus Taurus*, a Star giving usually sudden and unexpected

D d d d

prefer-

preferment from some State, King or Prince; designs the like untous by means of a Venerian creature. This I conceive because ♀ is with ☉, and ♃ is with *oculus tauri*, who is of Mars his condition and he is Lord of the tenth. Nor is ♃ his being in ♎ to be slighted, he being Lord of the eleventh, may in time denote some Office of publique trust in the Common wealth.

So that having examined the Profession or quality of the Materials the Native is to deale in; and having considered the Preferment or increase he may expect thereupon, it rests onely to give the Native this Caution, which generally he is to use during his life; that according to the good Directions of *Medium Cali* or ☉ to benevolent Promittors, he be more valiant and active, & *e contrario*: my meaning is, that in those yeeees when they come to fortunate aspects, he endeavour with his Penny and industry to make good use of those proper Directions for better increase both of his esteeme and Credit in the World, as also for enlargement of his Fortune.

JUDGMENTS upon the eleventh house.

CHAP. CLXXXIII.

Of FRIENDS.

HERE ascends a by corporeall Signe, viz. ♎ upon the ♀ cuspe of the eleventh; to which cuspe the ♃ casteth her aspect; as if Saylors, vulgar fellowes were not fit to be accepted into the number of the Natives Friends; the Moone also is Lady of the seventh; a Partner in this Natives employments will not naturally suit to his profit, but to his dammage. All those people signified by the Moone are not to be admitted into Friendship; what they are see Page 81. The Signe it self, and ♃ posited in the Signe represents men of *Joviall* stature and condition, are fit persons for the Native to associate with in point of friendship; so also *Venerians*, not *Mercurians* because he is Peregrine, Combuſt, &c. ♂ beholds the cuspe of the eleventh with Δ: he may import commanders of Armies, Towns,

Townes, Governours, principall Magistrates, to be assistant to the Native in point of friendship, provided they be of *Mars* his description in ♄, which what it is see to the Signe its quality and ♂ therein; Surgeons also, Physitians, Drugists, Apothecaries, Masters of Mints, or any using a profession wherein Iron Instruments are of concernment.

J U D G M E N T upon the twelfth house.

C H A P. CLXXXIV.

Of IMPRISONMENT.

IF we beleewe former Presidents, or the judgement of sound Authors, the presence of ♃ in the twelfth, giveth victory over all secret enemies, and defendeth the body from any restraint of liberty, or imprisonment; for the *Luminaries* are neither in hostile aspect, or either of them afflicted by ♃ or ♂ out of Angles; so that none of those *Aphorismes* alledged by us Page 643. doe seeme to take place or have influence in our Scheame; ergo, our Native avoyding the generall fate of the place he shall live in, shall not need feare Imprisonment.

J U D G M E N T upon the eighth house.

C H A P. CLXXXV.

Of DEATH its quality.

WE E have onely one testimony of a violent Death, viz. the ♄ with *Oculus Tauri*; but because she is not angular, or impeded by the malevolent aspect of either the infortunes or the Lord of the eight, or by any aspect of any Planet posited in the eight; that feare is absolutely taken away, and the rather, because both ♀ and ♃ are essentially strong and Lords of the geniture; so that a naturall death is portended

unto the Native, in as much as concernes his private Genesis, and which shall be confirmed by truth it selfe (yet must he cautelously beware of publique Calamities, for no private fate resisteth the Publique.

The cuspe of the eighth house is governed by ☉, who by *Ptolomey* and the Nation of the learned, is ever excluded from being *Anareta*. We have ♀ and ☿ posited in the eighth, but ☿ being Lord of ♀ the Signe intercepted and also of the sixth, he cannot be excluded from having dominion in the manner of Death, and may also properly be called *Intersector* or *Anareta* in our Scheame; although in regard of his impotency and indisposition in Signe, ♀ seemes to regulate his malice; now for as much as ☿ doth naturally signifie Consumptions or decay of Nature, the Spleen, Spittle, Melancholly, &c. and for that ♀ is the exaltation of ♄, wherein ☿ is placed; I judge that the Native shall dye in his old age, not oppressed with one or other epidemicall or long continued Disease, but meerly by a sensible privation of Nature, having perhaps its originall from some dry cough, or the like, &c. or for want of sufficient radicall moysture to comfort the heart, for ☿ in ♄ signifies the heart, whom ☉ naturally doth more exsiccate by his proximity unto him; and therefore questionlesse the manner or quality of the Natives Death will be, as by Art prescribed, viz. either by some horce dry cough, or decay of naturall strength at the heart.

The Directions of the five HYLEGIACAL places.

Horoscope directed to Promittors. Latitude of the place 53. Ascend. 6.37.18. Obl. asc. 312.10.	Longitude of Promittors. D. M.	Oblique ascensio.		Arke of direction.		Years.	Days.	Hours.
		D. M.	D. M.	D. M.	D. M.			
Ascendens ♈	6. 37.	312	10					
□ ♀ S.	6 54	312	24	0	14	0	86	11
Ant. ♃.	8 5	313	34	1	24	1	153	14
△ ♄ D.	9 2	314	29	2	19	2	128	2
Ant. ♃ cum latitudine.		314	49	2	39	2	251	14
Lucid. Lyræ auct	10 0	315	24	3	14	3	102	12
Ad ter. ♃.	13 0	318	16	6	00	6	000	9
Ad ☿ ♄ D.	16 44	321	24	9	14	9	134	15
Ad ter. ♂.	20 0	324	05	11	55	12	32	17
Ad ☿ ♄ D.	21 2	324	54	12	44	12	336	00
Ad ☿ ♀ S.	21 34	325	18	13	8	13	114	00
Ad ♃ ♃ S.	21 55	325	34	13	24	13	207	20
Ad ☿ ☉ S.	24 37	327	36	15	26	15	240	21
Ad ☿ ♀ S.	24 54	327	49	15	39	15	321	4
Ad ter. ♄.	26 00	328	38	16	28	16	257	23
Ad ☿ ♃ S.	27 55	329	59	17	49	18	28	16
Ad CA ♄.	28 16	330	14	18	4	18	121	1
≡								
Ad ter. ♄.	00 00	331	26	19	16	19	200	13
Ad ♀ ♂.	00 54	332	02	19	2	20	57	21
Ad △ ♄ D.	01 44	332	34	20	24	20	255	7
Ad ♀ ♂ cum latitudine.		332	56	20	46	21	26	4
Ad △ ♀ S.	3 34	333	46	21	36	21	334	19

D d d d d 3

Ad △ ☉ S.

Febr. 18 1617.

7. 24. 1618.

May 27. 1619.

Decem. 29. 1619.

If you would have the
very day of the month
when the Significator
& Promittor do meet,
you may see it's easily
performed; the ascen.
came to the Antiscion
of ♃ when the Native
was one year 153 days
old, and 11 hours, add
one year to the year of
birth, viz. 1616. and
seek 153 days in the
Table of dayes, page
722. under Februa-
ry you find 153. over
against 153. on the
first side, you find 18.
So then I say, that the
18. day of February
1617. the ascendant
came to the Antiscion
of ♃ & doe so in the rest.

Hecroscope to Pre- mitters.	Longitud of Prom.		Oblique ascension		Arke of direction.		Years	Days	Hou.
	D	M	D	M	D	M			
Ad Δ \odot S.	6	37	335	39	23	29	23	302	6
Ad Δ \oslash S.	6	54	335	49	23	39	23	364	0
Ad \boxplus \sphericalangle S.	6	55	335	50	23	40	24	5	5
Ad ter. γ .	7	0	335	53	23	43	24	17	0
Ad \square \hbar D.	9	2	337	5	24	55	25	103	4
Ad CA \hbar cum latitudine.			338	19	26	9	26	194	18
Ad ter. \oslash .	13	0	339	20	27	10	27	205	7
Ad \times \gg D.	13	44	339	44	27	34	27	354	13
Ad CA \gg cum latitudine.			340	41	28	31	28	341	8
Ad \boxplus \oslash S.	18	34	342	18	30	8	30	205	0
Ad CA \hbar	20	58	343	29	31	19	31	283	8
Ad ter. \sphericalangle .	21	0	343	31	31	21	31	295	16
Ad \boxplus \odot S.	21	37	343	49	31	39	32	41	19
Ad \boxplus \oslash S.	21	54	343	58	31	48	32	97	10
Ad \ast \sphericalangle S.	21	55	343	59	31	49	32	103	15
Ad Domum 2.	23	30	344	45	32	35	33	22	11
Ad ter. σ .	26	0	345	56	33	46	34	95	19
Ad \heartsuit \hbar D.	27	2	346	25	34	15	34	274	16
Ad \times \oslash S.	27	34	346	40	34	30	35	2	7
\times									
Ad ter. \oslash .	0	0	347	46	35	36	36	44	17
Ad \times \odot S.	0	37	348	2	35	52	36	143	12
Ad \times \oslash S.	0	54	348	10	36	0	36	192	17
Ad Q σ D.	0	54	348	10	36	0	36	192	17
Ad \square \gg D.	1	44	348	33	36	23	36	334	18
Ad Q \oslash S.	3	34	349	20	37	16	37	359	19
Ad \heartsuit \sphericalangle S.	3	55	349	30	37	20	37	321	14
Ad \oslash	5	50	350	2	37	52	38	154	5
Ad Q \odot S.	6	37	350	40	38	30	39	23	16
Ad Q \oslash S.	6	54	350	47	38	37	39	66	22
Ad \times σ D.	6	54	350	47	38	37	39	66	22

Horoscope to Promittors.	Longitude of Promittors.		Oblique ascension		Arke of direction.		Years	Days	Hours
☾.	D.	M.	D.	M.	D.	M.			
Ad ter. ♀.	9	0	351	40	39	30	40	28	22
Ad * ♀ D.	9	2	351	41	39	31	40	35	5
Ad ter. ♀.	15	0	354	7	41	57	42	206	13
Ad ☿ ♂.	15	54	354	29	42	19	42	342	5
Ad ♀ ♀ D.	18	44	355	36	43	26	44	25	18
Ad Ant. ♀ cum latitudine			355	42	43	32	44	62	20
Ad ter. ♂.	21	0	356	30	44	20	44	359	2
Ad ☿ ♀ S.	21	55	356	52	44	42	45	129	23
Ad Ant. ♀.	23	6	357	19	45	9	45	296	11
Ad Ant. ☉.	23	23	357	26	45	16	45	339	17
Ad ☿ ♀ D.	24	2	357	42	45	32	46	73	13
Ad Ant. ♀.	26	26	358	38	46	28	47	54	5
Ad ter. ♀.	27	0	358	51	46	41	47	134	12
☿.									
Ad ter. ♀.	0	0	360	0	47	50	48	195	10
Ad ☿ ♂ D.	0	54	360	20	48	10	48	318	17
Ad ☿ ♀ cum latitudine.			360	37	48	27	49	58	17
Ad * ♀ D.	1	44	360	40	48	30	49	77	6
Ad Ant. ♀ cum latitudine			361	5	48	55	49	231	16
Ad ☿ ♀ D.	3	2	361	10	49	0	49	262	7
Ad ☿ ♀.	3	34	361	22	49	12	49	331	2
Ad ☿ ☉.	6	37	362	34	50	24	51	50	22
Ad ☿ ♀.	6	54	362	40	50	30	51	87	23
Ad ter. ♀.	7	0	362	43	50	33	51	106	12
Ad ☿ ♀ D.	9	2	363	31	51	21	52	37	17
Ad ☿ ♀ S.	9	55	363	52	51	42	52	167	10
Ad ☿ ♀ cum latitudine.			364	17	52	7	52	321	19

Here you add
360. to the
oblique ascen-
tion of the
Promittor,
that so sub-
straction may
be made.

Horoscope to Promittors.	Longitude of Promittors.		Oblique ascension of Promittors.		Arke of direction.		Years.	Days.	Hours.
γ	D.	M.	D.	M.	D.	M.			
Ad ♄ ♂ D.	12	54	365	2	52	52	53	234	4
Ad ter. ♀	15	00	365	53	53	43	54	184	7
Ad ♃ ♀ D.	16	44	366	35	54	25	55	78	11
Ad Domum 3.	18	34	367	19	55	9	55	350	0
Ad △ ♀ S.	21	55	368	43	56	33	57	138	14
Ad ter. ♂.	22	00	368	45	56	35	57	149	0
Ad ♄ ♀ D.	25	44	370	21	58	11	59	13	10
Ad ter. h.	27	00	370	45	58	35	59	161	15
♄.									
Ad ter. ♀.	00	00	372	14	60	4	60	345	21
Ad □ ♂ D.	00	54	372	38	60	28	61	128	3
Ad ♃ ♀ D.	1	44	373	1	60	51	61	271	5
Ad Q ♀ D.	3	34	373	56	61	46	62	245	16
Ad Q ☉ D.	6	37	375	19	63	9	64	27	20
Ad Q ♀ D.	6	54	375	27	63	17	64	77	6
Ad ♃ ♀ S.	6	55	375	28	63	18	64	83	10
Ad ter. ♀.	9	00	376	29	64	19	65	95	0
Ad corpus h.	9	2	376	30	64	20	65	101	3
Ad ♄ ♀ D.	9	34	376	46	64	36	65	199	23
Ad ♄ ☉ D.	12	37	378	19	66	9	67	43	21
Ap ♄ ♀ D.	12	54	378	48	66	18	67	99	11
Ad Domum 4.	14	39	379	23	67	13	68	73	23
Ad ♄ ♀ S.	15	55	380	3	67	53	68	326	1
Ad ter. ♀.	16	00	380	74	67	57	68	345	18
Ad ♃ ♀ D.	18	34	381	32	69	22	70	140	0
Ad corp. h cum latitud.			381	40	69	30	70	189	10
♃ ad ♂ D.	18	54	381	44	69	34	70	214	3
♃ ☉ D.	21	37	383	17	71	7	72	22	17

The mid-heaven directed to Pro- mittors. Right ascension 222. 10.	Promittors.	Right as- cension of Promit- tors.	Arke of Directi- on.	Years.	Dayes.	Hours.
	D. M.	D. M.	D. M.			
M.C. m.	14 39	222 10				
Ad ♃ ♀ D.	15 55	223 26	1 16	1	104	4
Ad ♃ ♀ S.	18 34	226 5	3 55	3	355	18
Ad ♃ ♂ S.	18 54	226 25	4 15	4	114	2
Ad ter. ♀.	21 0	228 33	6 23	6	174	4
Ad ♃ ☉ S.	21 37	229 10	7 0	7	37	11
Ad ♃ ♀ S.	21 54	229 27	7 17	7	142	11
Ad ♃ ♀ D.	21 55	229 28	7 18	7	148	15
Ad ter. h.	27 0	234 42	12 32	12	261	32
Ad CA ♂.	29 6	236 53	14 43	14	340	13
Ad CA ♂ cum latitudine		237 0	14 50	15	18	19
Ad Domum II.	30 0	237 48	15 38	15	315	0
♂.						
Ad ter. ♀.	0 0	237 48	15 38	15	315	0
Ad ♂ ♀ cum latitudine.		238 30	16 20	16	209	5
Ad Δ ♂ S.	0 54	238 45	16 35	16	301	20
Ad ♂ ♀	1 44	239 37	17 27	17	257	18
Ad * ♀	3 34	241 32	19 22	19	237	16
Ad Cor m.	4 30	242 31	20 21	20	236	18
Ad * ☉ S.	6 37	244 44	22 34	22	327	18
Ad * ♀ S.	6 54	245 3	22 53	23	60	3
Ad ter. ♀.	8 0	246 13	24 3	24	147	0

Ecccc

♂

Midheaven to Promittors.	Longitud of Promittors.		Right ascension of Promittors.		Arke of direction.		Years	Dayes	Hours
♌.	D.	M.	D.	M.	D.	M.			
Ad Q ♀ D	9	2	247	19	25	9	25	189	10
Ad ter. ♀	14	0	252	38	30	28	30	333	13
Ad Domum 12.	14	46	253	29	31	19	31	283	8
Ad ☿ ♀ D	15	2	253	45	31	25	32	17	3
Ad ♀ ♀ S	15	34	254	19	32	9	32	226	21
Ad ☿ ♂ S	15	54	254	41	32	31	32	362	18
Ad ♀ ☉ S	18	37	257	38	35	28	35	298	12
Ad ♀ ♀ S.	18	54	257	57	35	47	36	117	15
Ad ter. ♀	19	0	258	2	35	52	36	143	12
Ad corp. ♀ cum latitud.			260	11	38	1	38	209	13
Ad corp. ♀	21	55	261	13	39	3	39	227	7
Ad ☿ ♀ D	24	2	263	29	41	19	41	336	20
Ad ☿ ♂ S	24	54	264	27	42	17	42	329	20
Ad ter. ♂	25	0	264	33	42	23	43	1	21
♍.									
Ad ter. ♀	0	0	270	0	47	50	48	195	10
Ad Q ♂ S	0	54	271	0	48	50	49	200	19
Ad Q ♀ D	1	44	271	55	49	45	50	175	6
Ad ☐ ♀ S	3	34	273	55	51	45	52	185	23
Ad ter. ♀	6	0	276	33	54	23	55	66	2
Ad ascendens.	6	37	277	14	55	4	55	319	3
Ad ☐ ☉ S	6	37	277	14	55	4	55	319	3
Ad ☐ ♀ S	6	54	277	33	55	23	56	66	11
Ad ☿ ♀ D	7	44	278	28	56	18	57	45	22
Ad Ant. ♀	8	5	278	48	56	38	57	124	17
Ad Ant. ♀ cum latitud.			278	50	56	40	57	181	20
Ad ☐ ♀ D	9	2	279	50	57	40	58	187	5

Midheaven to Promittors.	Longitud of Promit tors.	Right af- cention.	Arke of direction.	Years	Days	Hou.
☿	D. M.	D. M.	D. M.			
Ad Lucid. Lyræ	10 0	280 58	58 43	59	211	0
Ad ter. ♀	12 0	283 3	60 53	61	283	13
Ad ☿ ☽ D	16 44	288 10	66 0	66	353	7
Ad ter. ♂	19 0	290 35	68 25	69	153	10
Ad ☿ ♀ D	21 2	292 45	70 35	71	225	15
Ad ☿ ♀ S	21 34	293 18	71 8	72	64	4
Ad ♀ ♀ S	21 55	293 40	71 30	72	200	3
Ad ☿ ☉ S	24 37	296 32	74 22	75	166	18
<p><i>The Sunne directed to Promittors.</i></p> <p><i>Longitude 6.37. ♈</i></p> <p><i>Declination South.</i></p> <p><i>Above the earth</i> 2. 38.</p> <p><i>Right ascension</i> 186. 4.</p> <p><i>Distance from Mid- heaven is 36. 6.</i></p> <p><i>Circle of Position</i> 40. 0.</p> <p><i>Oblique Descension</i> 183. 51.</p>						
		<i>Longitude of Promittors.</i>	<i>Oblique descension.</i>	<i>Arke of Direction.</i>	<i>Years.</i>	<i>Days.</i>
						<i>Hours.</i>
	D. M.	D. M.	D. M.			
☉ ♈	6 37	183 51				
Ad Q ♀ S	9 2	185 16	1 25	1	159	18
Ad ♀ ♀ D	9 55	185 48	1 57	1	357	10
Ad ter. ♀	11 0	186 26	2 35	2	226	21
Ad ♀ ♂ S	12 54	187 33	3 42	4	10	11
Ad ☿ ☽ S	16 44	189 50	5 59	6	66	3
Ad Spicam ☿	18 33	190 56	7 5	7	68	8
Ad Domum ♀.	18 34	190 57	7 6	7	74	12
Ad ter. ♀	19 0	191 12	7 21	7	167	4

<i>The Directions of the Sunne.</i>	<i>Longitud of Promit tors.</i>	<i>Oblique descenti- ons.</i>	<i>Arke of direction.</i>	<i>Yers.</i>	<i>Dayes.</i>	<i>Hours.</i>
☉ ♀.	D. M.	D. M.	D. M.			
Ad * ♀ D	21 55	192 55	9 8	9	92	14
Ad ter. ♂	24 0	194 16	10 25	10	207	23
Ad ♂ ♀ S	25 44	195 21	11 30	11	244	4
♂.						
Ad ter. ♂	0 0	198 3	14 12	14	149	2
Ad □ ♂ S	0 54	198 38	14 47	15	000	5
Ad Q ♀ S	1 44	199 10	15 19	15	197	16
Ad ♂ ♀ cum latitudine.		200 22	16 31	16	277	3
Ad ♀ ♀ S	3 34	200 22	16 31	16	277	3
Ad ter. ♀	6 0	201 59	18 8	18	140	18
Ad ♀ ☉ S	6 37	202 24	18 33	18	300	4
Ad ♀ ♀ S	6 54	202 36	18 45	19	9	7
Ad ♀ ♀ D	6 55	202 37	18 46	19	15	11
Ad ♂ ♀	9 2	204 3	20 12	20	181	4
Ad ♀ ♀ S	9 34	204 26	20 35	20	323	5
<i>Lucid. Lancis aust</i>	9 48	204 36	20 45	21	20	0
Ad ♀ ☉ S	12 37	206 32	22 41	23	6	0
Ad ♀ ♀ S	12 54	206 44	22 53	23	80	0
Ad ter. ♀	14 0	207 30	23 39	23	264	0
Ad M.C.	14 39	207 59	24 8	24	172	21
Ad ♀ ♀ D	15 55	208 51	25 0	25	133	20
Ad ♀ ♀ S	18 34	210 49	26 58	27	132	10
Ad ♂ ♂ S	18 54	211 4	27 13	27	224	20
Ad ter. ♀	21 0	212 39	28 48	29	81	0
Ad ♀ ☉ S	21 37	213 7	29 16	29	254	2
Ad ♀ ♀ S	21 54	213 20	29 29	29	334	9
Ad ♀ ♀ D	21 55	213 21	29 30	29	340	13

Directions of the Sunne.	Longitud of Promit tors.	Oblique descen- tions.	Arke of direction	Yers.	Days.	Hours.
m	D. M.	D. M.	D. M.			
Ad ter. h	27 0	217 20	33 29	33	355	19
Ad CA ♂	29 6	219 2	35 11	35	355	7
Ad CA ♂ cum latitudine		219 38	35 47	36	122	15
Ad Domum II.	30 0	219 49	35 58	36	180	14
♂						
Ad ter. ♀	0 0	219 49	35 58	36	180	14
Ad Δ ♂ S	0 54	220 32	36 41	37	180	23
Ad ♂ D	1 44	221 14	37 23	37	340	2
Ad * ♀ S	3 34	222 47	38 56	39	184	6
Ad Cor m	4 30	223 36	39 45	40	121	17
Ad * ☉ S	6 37	225 26	41 35	42	70	15
Ad * ♀ S	6 54	225 42	41 51	42	169	11
Ad ter. ♀	8 0	226 41	42 50	43	168	16
Ad ♂ D cum latitudine.		227 4	43 13	43	310	11
Ad Q h D	9 2	227 37	43 46	44	149	7
Ad ter. ♀	14 0	232 14	48 23	49	34	0
Ad Domum 12	14 46	232 52	49 1	49	268	11
Ad ♂ h D	15 2	233 13	49 22	50	33	4
Ad ♀ ♀ S	15 34	233 44	49 53	50	224	16
Ad ☿ ♂ S	15 54	234 3	50 12	50	341	19
Ad ♀ ☉ S	18 37	236 42	52 51	53	228	8
Ad ♀ ♀ S	18 54	236 59	53 8	53	328	3
Ad ter. h	19 0	237 5	53 14	54	5	4
Ad corp. ♀	21 55	240 0	56 9	56	355	0
Ad corp. ♀ cum latitud.		240 45	56 54	57	268	7
Ad ☿ h D	24 2	242 12	58 21	59	75	10
Ad ♂ ♂ S	24 54	243 7	59 16	60	49	16

Directions of the Sunne.	Longitud of Prom.		Oblique descentio.		Arke of direction.		Yers	Days	Hou.
♂	D.	M.	D.	M.	D.	M.			
Ad ter. ♂	25	00	243	13	59	22	60	86	17
♂									
Ad ter. ♀	00	00	248	34	64	43	65	243	4
Ad Q ♂ S	00	54	249	34	65	43	66	248	13
Ad Q ♀ D	1	44	250	27	66	36	67	210	16
Ad □ ♀ S	3	34	252	30	68	39	69	239	21
Ad ter. ♀	6	00	255	15	71	24	72	163	2
Ad Ascendens.	6	37	255	57	72	6	73	57	5
Ad □ ☉ S	6	37	255	57	72	6	73	57	5
Ad □ ♀ S	6	54	256	16	72	25	73	174	14
Ad ☿ ♀ D	7	44	257	13	73	22	74	161	10
The Moon directed to Promissors.									
Her longitude 1. 44									
Latitude North 5.0									
Declination North.									
under the earth									
25. 28.									
Right ascension 58.									
30.									
Her distance from									
the fourth house									
16 20									
Circle of Position									
40 4									
Oblique descention is									
74 16									
♂ in ♀	1	44	74	16					
ad △ ♀ D	3	34	80	15	5	59	6	26	4
ad Oculus ☿	4	30	81	25	7	9	7	93	1
ad △ ☉ D	6	37	84	3	9	47	9	338	11
ad △ ♀ D	6	54	84	24	10	8	10	97	23
ad ter. ♀	7	00	84	31	10	15	10	146	5
ad ♄ ♀ S	9	2	87	00	12	44	12	336	0
ad ter. ♀	14	00	93	3	18	47	19	21	15

<i>The Moon directed to Promittors.</i>	<i>Longitud of Promit tors.</i>	<i>Oblique descen- tion.</i>	<i>Arke of direction</i>	<i>Years.</i>	<i>Days.</i>	<i>Hours.</i>
II	D. M.	D. M.	D. M.			
ad Domum 6	14 45	93 55	19 39	19	337	5
ad ♀ h S	15 2	94 17	20 1	20	113	5
ad ♀ ♀ D	15 34	94 56	20 40	20	354	3
ad ♀ ♂ D	15 54	95 20	21 4	21	137	3
ad ♀ ☉ D	18 37	98 32	24 16	24	227	7
ad ♀ ♀ D	18 54	98 52	24 36	24	350	20
ad ter. h	21 0	101 19	27 3	27	163	2
ad ♂ ♀ cum latitudine.		101 43	27 27	27	311	7
ad ♂ ♀	21 55	102 22	28 6	28	186	22
ad ♀ h S	24 2	104 47	30 31	30	352	1
ad ♀ ♂ D	24 54	105 46	31 30	31	351	6
ad ter. ♂	25 00	105 53	31 37	32	29	12
§						
ad ter. ♂	00 00	111 26	37 10	37	259	19
ad ♀ ♂ D	00 54	112 26	38 10	38	265	3
ad ♀ ♀ S	1 44	113 19	39 3	39	227	7
ad ♀ ♀ D	3 34	115 16	41 00	41	219	11
ad Domum 7	6 37	118 26	44 10	44	297	7
ad ♀ ☉ D	6 37	118 26	44 10	44	297	7
ad ♀ ♀ D	6 54	118 46	44 30	45	55	20
ad ter. ♀	7 00	118 52	44 36	45	92	22
ad CA ♀ cum latitudine.		119 15	44 59	45	236	17
ad ♀ ♀ S	7 44	119 37	45 21	46	5	14
ad CA ♀	8 5	119 59	45 43	46	141	11
ad * h S	9 2	120 57	46 11	46	314	5
ad ter. ♀	13 00	124 53	50 37	51	131	5
ad ♀ ♀ S	16 44	128 26	54 10	54	350	19
ad ter. ♀	20 00	131 30	57 14	58	26	14

<i>Directions of the Moon.</i>	<i>Longitud of Promit- tors.</i>	<i>Oblique descen- tion.</i>	<i>Arke of direction</i>	<i>Years.</i>	<i>Dayes.</i>	<i>Hours.</i>
☿	D. M.	D. M.	D. M.			
Ad ♀ ♀ S	21 2	132 27	58 11	59	13	10
Ad Ant. ☽ cum	latitud.	132 55	58 39	59	86	8
Ad ♀ ♀ D	21 34	132 56	58 40	50	92	13
Ad Q. ♀ D	21 55	133 15	58 59	59	309	21
Ad ♀ ☉ D	24 37	135 38	60 22	61	92	1
Ad ♀ ♀ D	24 54	135 53	61 37	61	190	2
Ad ter. ♀	27 00	137 41	63 25	64	126	16
Ad ☿ ♀ D	27 55	138 28	64 12	65	51	17
Ad Ant. ☽	28 16	138 43	64 27	65	144	8
♊						
Ad ter. ♀	0 00	140 13	65 57	66	335	1
Ad corp. ♂ cum	latitud.	140 22	66 6	67	25	8
Ad corp. ♂	0 54	140 58	66 42	67	247	17
Ad * ☽ S	1 44	141 39	67 23	68	135	17
Ad pectus ☿	2 3	141 54	67 38	68	228	9
Ad * ♀ D	3 34	143 7	68 51	69	314	0
Ad ter. ♀	6 0	145 2	70 46	71	293	14
Ad * ☉ D	6 37	145 31	71 15	72	107	12
Ad * ♀ D	6 54	145 44	71 28	72	187	10
Ad ☽ ♀ D	6 55	145 44	71 29	72	193	23
Ad ☐ ♀ S	9 2	147 22	73 6	74	62	14

The Part of Fortune directed to Promittors.

Longitude of ☉
0 36 11

Declination North above the earth
11 19

Right ascension
152 40

Distance from mid heaven 69. 30.

Circle of Position
48

Oblique descension
165 30.

Longitude of Promittors.

Oblique descension.

Arke of Direction.

Years.

Days.

Hours.

	D.	M.	D.	M.	D.	M.			
☉ in ♈	00	36	165	30					
Ad ♊ ☉ D	00	37	165	31	00	01	00	006	04
Ad ♊ ♀ D	00	54	165	40	00	10	00	061	18
Ad ♊ ♂ S	00	54	165	40	00	10	00	061	18
Ad ♋ ☉ S	01	44	166	5	00	35	00	216	4
Ad ♋ ♀ D	03	34	167	4	01	34	01	215	08
Ad ♋ ♂ D	03	55	167	15	01	45	01	283	07
Ad ♌	05	50	168	15	02	45	02	288	16
Ad ♌ ☉ D	06	37	168	39	03	09	03	071	15
Ad ♌ ♀ D	06	54	168	48	03	18	03	127	05
Ad ♌ ♂ S	06	54	168	48	03	18	03	127	05
Ad ter. ♀	07	00	168	51	03	21	03	145	18
Ad ♍ ♀ S	09	02	169	53	04	23	04	163	11
Ad ♍ ♂ S	15	54	173	16	07	46	07	320	22
Ad ter. ♀	18	00	173	19	07	49	07	340	03
Ad ♎ ☉ S	19	44	175	7	09	37	09	276	17
Ad ♎ ♀ D	21	55	176	10	10	40	10	300	15
Ad ♎ ♀	23	06	176	44	11	14	11	145	08
Ad ♎ ☉	23	23	176	52	11	22	11	194	18
Ad ter. ♂	24	00	177	10	11	40	11	305	23
Ad ♏ ♀ S	24	02	177	11	11	41	11	312	03
Ad ♏ ♀ cum latitudine			177	40	12	10	12	126	00
Ad ♏ ♀ cum latitudine			178	8	12	38	12	298	23

☉ directed to Promittors.	Longitud of Promittors.	Oblique descen- tions.	Arke of direction	Years.	Days.	Hours.
☿	D. M.	D. M.	D. M.			
Ad CA ♀	26 26	178 19	12 49	13	001	22
☿						
Ad ter. h	00 00	180 00	13 30	13	254	21
Ad * ♂ S	00 54	180 25	14 55	15	049	16
Ad ♀ h S	03 02	181 26	15 56	16	061	04
Ad corp. ♀	03 34	181 41	16 11	16	153	15
Ad corp. ♀ cum latitud.		181 53	16 23	16	227	17
Ad ter. ♀	06 00	182 50	17 20	17	214	13
Ad corp. ☉	06 37	183 8	17 38	17	234	17
Ad corp. ♀	06 54	183 16	17 46	18	010	03
Ad corp. ♀ cum latitud.		183 51	18 21	18	226	01
Ad Q h S	09 02	184 17	18 47	19	021	15
Ad ♀ ♀ D	09 55	184 43	19 13	19	182	00
Ad ter. ♀	11 00	185 14	19 44	20	008	11
Ad ♀ ♂ S	12 54	186 9	20 39	20	347	22
Ad ☿ ♀ S	16 44	188 1	22 31	22	309	09
Ad Spicam ☿	18 33	188 54	23 24	23	271	09
Ad Domum ♀.	18 34	188 56	23 26	23	283	17
Ad ter. ♀	19 00	189 8	23 38	23	357	20
Ad * ♀ D	21 55	190 37	25 07	25	176	26
Ad ter. ♂	25 00	192 11	26 41	27	027	10
Ad ♀ ♀ S	25 44	192 33	27 03	27	163	02
☿						
Ad ter. ♂	00 00	194 49	29 19	29	272	15
Ad ♀ h cum latitudine		195 17	29 47	30	081	13
Ad ☐ ♂ S	00 54	195 18	29 48	30	086	17
Ad Q ♀ S	01 44	195 45	30 15	30	253	06
Ad ♀ ♀ S	03 34	196 45	31 15	31	258	15

⊗ directed to Pro- mittors.	Longitud of Pro- mittors.	Oblique descentio of Promit- tors.	Arke of directi- on.	Years.	Days.	Hours.
m	D. M.	D. M.	D. M.			
Ad ter. ♀	6 0	198 7	32 27	33	034	20
Ad ♀ ⊙ S	6 37	198 28	32 58	33	164	16
Ad ♀ ♀ S	6 54	198 38	33 8	33	220	23
Ad ♀ ♀ D	6 55	198 39	33 9	33	227	3
Ad ♂ h	9 2	199 51	34 21	34	311	17
Ad ♀ ♀ S	9 34	200 9	34 39	35	057	21
Ad Luc. Lanc. auct	9 48	200 17	34 47	35	097	7
Ad ♀ ⊙ S	12 37	201 58	36 28	37	000	16
Ad ♀ ♀ S	12 54	202 10	36 40	37	074	19
Ad ter. ♀	14 0	202 48	37 18	37	309	5
Ad M.C.	14 39	203 15	37 45	38	101	02
Ad ♀ ♀ D	15 55	204 0	38 30	39	023	16
Ad ♀ ♀ S	18 34	205 42	40 12	40	288	6
Ad ♀ ♂ S	18 54	205 55	40 25	41	003	13
Ad ter. ♀	21 0	207 18	41 38	42	119	4
Ad ♀ ⊙ S	21 37	207 43	42 13	42	305	3
Ad ♀ ♀ S	21 54	207 54	42 24	43	008	2
Ad ♀ ♀ D	21 55	207 55	42 25	43	137	19
Ad ter. h	27 0	211 26	45 56	46	221	18
Ad CA ♂	29 6	212 57	47 27	48	053	8
Ad Domum II	30 0	213 41	48 11	48	324	22
♂						
Ad ter. ♀	0 0	213 41	48 11	48	324	22
Ad CA ♂ cum latitudine		213 45	48 15	48	349	15
Ad Δ ♂ S	0 54	214 18	48 48	49	188	10
Ad ♂ D	1 44	214 57	49 27	50	064	1
Ad * ♀ S	3 34	216 23	50 53	51	230	1
Ad Cor m	4 30	217 6	51 36	52	130	9

<i>The Directions of the ☉.</i>	<i>Longitud of Promit- tors.</i>	<i>Oblique descenti- ons.</i>	<i>Arke of direction.</i>	<i>Years.</i>	<i>Days.</i>	<i>Hours.</i>
☉ ♀.	D. M.	D. M.	D. M.			
Ad * ☉ S	06 37	218 49	53 19	54	056	02
Ad * ♀ S	06 54	219 3	53 33	54	122	13
Ad ter. ♀	08 00	219 58	54 28	55	097	00
Ad ♀ ♀ D	09 2	220 50	55 20	56	052	23
Ad ♀ ☉ cum latitudine.		222 32	57 02	57	317	11
Ad ter. ♀	14 00	225 8	59 38	60	185	13
Ad Domum 12	4 46	225 53	60 23	61	098	05
Ad ☉ ♀ D	15 02	226 5	60 35	61	172	08
Ad ♀ ♀ S	15 34	226 34	61 04	61	351	06
Ad ☉ ♂ S	15 54	226 52	61 22	62	097	10
Ad ♀ ☉ S	18 37	229 25	63 55	64	311	23
Ad ♀ ♀ S	18 54	229 41	64 11	65	045	11
Ad ter. ♀	19 00	229 44	64 14	65	064	01
Ad corp. ♀ cum latitud.		231 43	66 13	66	333	20
Ad corp. ♀	21 55	232 37	67 07	68	036	22
Ad ☉ ♀ D	24 02	234 45	69 15	70	096	19
Ad ☉ ♂ S	24 54	235 39	70 09	71	065	01
Ad ter. ♂	25 00	235 45	70 15	71	102	03
Some direct the ☉ converse, or against the suc- cession of Signs, you do no more the but subduct the Promittor frō the Significator, and so go back- ward.						

Directions

Directions of the *Hylegiacall* and other Planets to their Promittors for the Natives 29.year of age, beginning 18.Sept.1644. ending Sept.1645.

♄	Ad	♄	h d	♄	28	Jan.
♅	Ad	An	♄	♄	21	Febr
♂	Ad	CA	♀	♄	5	Mar.
h	Ad	♄	h S	♄	23	Mar.
♄	Ad	♂	♄	♄	24	Mar.
♂	Ad	CA	♄	♄	18	April
♀	Ad	T	♀	♄	12	May
♄	Ad	♄	♀ S	♄	1	July
♂	Ad	T	♂	♄	25	July
♂	Ad	♄	h	♄	1	Aug.
Asc.	Ad	CA	♄ lat.	♄	29	Aug.

Judgment upon Directions.

The most significant directions for this yeer are ♅ *ad Antisc.* ♄ : Now because ♄ in the radix is Lady of the seventh and posited in the fifth, moderately strong; this direction may denote (to one in a way of Commerce) much converse and dealing with vulgar people of *Lunar* condition, and some profit by Saylor, Widdowes, Gentlewomen, or the like; it may shew many contracts or bargaines with such like people, and also profit by dealing in forraigne parts with such Commodities as are of the nature of *Luna*. It may shew also, by reason the ♄ was in the fift in *radice*, that the Native may have much converse with Messengers, Factors, forraigne Agents (Embassadours, if capable) and may shew good encrease of Substance by such men, and their meanes, &c.

The next *Hylegiacall* place in order is ♄ *ad* ♂ ♄ without latitude; the direction is in the sixt and twelfth house, ♄ being Promittor, denotes the quality of the accident to happen, and he was Lord of the eleventh, twelfth and had dominion in the second in the Radix, the event must either be from such things as are signified by ♄ in *radice*, as Lord of those houses, or else

as he hath a generall signification naturally. Being essentially strong, we take the former and leave the latter judgement ; yet it will doe well to thinke of both.

See page 693
what natural-
ly ♃ ad ♂ ♀ signifies.

The Direction falling in the fixt, threatens a slight joviall disease by drinking or surfet, or distemperring the body ; the reason is, ♃ was in the fifth *viz.* house (of good fellowship :) now ♃ being significatrix in an aëry sign and ♀ in a fiery, may well denote the blood heated ; for ♀ is hot and moyst, and ♂ hot and dry ; *ergo*, two significations of blood heated. ♀ was friend in *Radice*, *ergo*, the disease will rather be feared then reall. Observe by the transit when ♀ comes to the place of the ♃ or two and twentieth of ♀, and be carefull those times, and cleanse the blood by a gentle purge a weeke before the *Significator* and *Promittor* meet, or the *Transit* be. It imports some griefe shall afflict the Native by reason of some unkindnesse he shall perceive from some of his familiar acquaintance : and because ♀ is Lord of the twelfth and posited there, its not safe to visit any imprisoned friends, lest he himselve come to have some restraint of liberty by information of a *Lunar* man. Men represented by ♀ are probably like to be much prejudiciall to the Native this year, *viz.* Gentlemen, Clergy, Lawyers, but Gentlemen especially. It forewarns the Native to be carefull of his money, lest Gentlemen get more in an houre then they pay in a year ; Is not ♀ Lord of the second ? Untill the direction is over, its not good to be late in Tavernes, &c.

The ill intended must come from the eleventh house, twelfth or second, *Ergo*, the Ascendant comes also towards *August* to the *Contrantiscion* of the ♃ with latitude, which argues some difficulty in the Natives affaires, and much adoe to keepe himselve free from some that would have imployment from him, or with him, or would have him adventure to some Countrey or other : and it doth intimate some aspercion or scandall by meanes of an ill conditioned Woman ; and some consumption of Substance by more then one. And this is further confirmed by ♂ his *Contrantiscion* of ♀ about *March* next, at what time ♃ comes to ♂ of ♀ : and indeed that may also denote some prejudice by vulgar Women, &c. Here's no promising aspect of any preferment this year, for ♂ comes to an ill direction

direction of the ☉, who was so weak in the Radix he can performe nothing upon the matter to doe good in point of preferment: this Contrantiscion of ♂ to ☉, ♂ being Lord of the third and tenth, and ☉ of the eighth, may denote some prejudice in matter of Inheritance or Patrimony, &c. by means of Kindred or Souldiers.

The comming of ♄ to his owne termes and ♃ to a *Sesquiquintill*, of ♄, doe argue the Native to delight in Bookes, reading, and to be grave, austere and religiously inclined. I had forgot the *sesquiquintill* of ♃ to ♄ with fals in the Signe ascending, viz. ♄: this is a good aspect, and shew the Native to be according to the two last Directions, more grave, and solitary, and inclinable to study then formerly; and it doth also seeme to take off much of the malice of former Directions, in regard ♃ was friend in the Radix, and ♄ Lord of the ascendant.

There remaines but two more Directions, ♂ *ad term.* ♂; ☿ *ad* ♄; they happen in ♄ in which sign ☿ was radically in, and whose Lord was extreemly impedit; its a confirmation of an endeavour to be used to annihilate some legacy or portion of Land which might accrew to our Native by the deceased, or of Moneys due to him; such a thing might or may be intended.

Judgment upon the Revolution or Returne of the ☉ to his place in the Radix.

Ascendant of the Figure without equation, ♍ 7. 24.

And yet because ♃ in the Revolution is in the place of the ♄ and in the eight House, it seems the Native may rather feare then have prejudice that way, although ♂ be also in the eight. The ascendant of the revolution is ♍, his Lord ♄; both ♄ and ♄ applying to his ☐ (*Caveat a Mulieribus*) *hoc anno*. The position of ♄ Lord of the ascendant in the radix, now in the sixt, may produce the head-ach and some Melancholly fancies; the rather because ☉ is hastening to ♂ of him. But forasmuch as no Planet afflicts the ascendant, and that all are above the earth ♄ excepted, ♄ and ♄ in ♂, and ♄ in the radicall place of ♄ and ☿, and ♄ Lady of ☿ now is with ♄; many of those accidents which were weakly signified by the directions, shall have

have little or no influence, but as it were consume to nothing, or end in feare, without any execution.

The Projectionall figure judged, the Ascendant being 6. 37. 8.

♄ is divisor of part of this year, viz. from 18. Septem. 1644 to 29. June following, ♄ of the rest; ♄ she was potentially dignified at birth, and therefore she promiseth this Native health and what she materially signified at the birth; ♄ is also Lord of the tenth, and now in ♍ where he hath a triplicity, and this doth lessen some infelicity that in the revolution was threatned to the kindred of the Native, for as much as ♄ was the place of ♄ in the radix, and now ascends, it may also import some parcell of Land or acquisition of some modicum by the decease of a Kinsman. The returne of ♄ to the cuspe of the ascendant of the eleventh of the Radix, and neer *Cor Scorp̄ii*, may denot sudden death to one of this Natives friends by sword or fire. Its alway observed that ♄ in ♌ either in Revolution or Projection, causeth some disaster by surfet or ill dyet; of which this Native must beware.

Evill dayes in the Projectionall Figure.

Ascendant ad CA ♄ in ♏	June 9. 1645.
ad ♄ ♄ in ♐	July 10. 1645.
<i>Medium Cæli.</i>	
CA ♄ in ♋	March 13. 1644.
♄ ♄ in ♍	April 14. 1645.
☉ ☐ ♄ in ♋.	July 7. 1645.
♄ ad ♄ ♄ in ♌	May 22. 1645.
☿ ♄ in ♍	November 7. 1644.
☐ ♄ in ♍	May 22. 1645.
CA ♄ in ♍	June 5. 1645.
CA ☉ in ♍	June 8. 1645.
CA ♄ in ♍	July 15. 1645.

Evill dayes by the Revolution are easily observed, by the transit of the Malevolents, upon the cusps of the ascendant or mid-heaven

The Effects of Directions.

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mid-heaven, or the radicall places of the *Fortunes*, or ☉ or ☽, or ☿, &c.

The Hylegiacall Directions, and other Planets to themselves, for the thirtieth yeer currant of the Native, beginning *Sept.* 1645. ending *Septemb.* 1646.

♀ ad ☿ ♂ in ♀	October 14.
♀ ad ☽ ☉ in ♀	October 26.
♂ ad ♀ proprium in ♀	October 14.
☉ ad ter. ♀ in ♀	December 8.
♀ ad ☽ in ♀	January 19. 1645.
♀ ad ♀ ♀ in ♀	January 21. 1645.
☉ ad ☽ proprium in ♀	May 30. 1646.
☿ ad ter. ♂ in ♀	June 18. 1646.
♂ ad CA ♀ in ♀	August 12. 1646.
☉ ad ☽ ♀ in ♀	August 18. 1646.
☉ ad ♀ ♀ in ♀	August 25. 1646.

These Directions doe not afford any significant actions, one-ly ♀ to the ☿ of ♂ denotes familiarity with some Gentlewoman, and with some young Souldier; the ☽ of ♀ to ☉ portends some difference with a Solar man about Accompts, or brings intelligence from some Friends, concerning the Goods of some lately deceased; and it may be hoped ♀ to his owne ♀ in ♀, may confirme the newes to be true, but not so beneficiall, as was expected, because ♀ is in ♀ his Fall: ☉ to the Termes of ♀ induceth the Native to be studious, and to peruse his Books of Accompts, and to call in some Moneys owing, which may happily be returned, because ♀ is immediately comesto a ♀ of ♀ in ♀, and in the tenth house; the aspect may produce some preferment to the Native, or acquaintance with some *Joviall* person, or Merchant of quality, from whom afterwards much good may be expected: It seems the Native continues his proper intentions, though somewhat to his own hinderance, as the ☉ to his proper ☽ doth signifie, and ☿ to

G g g g g

the

the Termes of ♂, which designeth caution to the Native concerning Brothers and Kinred, viz. not to depart with much money to them, &c. However, the ☉ about August 1646. comes to the ♄ of ♀ and ♃ of ♀, which may give a good ending to a doubtfull and ambiguous yeer, by industry of the Native and some Joviall friends, which he happily then shall light on, or come acquainted with.

Revolution, whose ascendant without equation is
16. 59. w.

Which properly intimates some Travell into forreign parts, by reason the ☉ is in the ninth, and ♃ in the ascendant, ♄ is returned to the Signe he was in at the Radix, as if a new the Native should againe set himselfe out into the world, or beginning againe to look after the affaires of this world, and some Inheritance or Legacy bequeathed unto him by the Deceased: the existence of ♂ and ♀ in the tenth, seem to question the reputation of the Native, and to cast some scandalous aspersions upon him for matters formerly done, but the potency of ♀ seems to give our Native the better, and the rather, because ♃ Lady of the seventh is disposed by ♄, and ♄ by ♃, doubtlesse some small difference may arise this yeer, but of no long continuance, because both ♂ ♀ ♃ and ♀ are in Signes movable; ♄ in the ascendant confirms the above mistrusted jealousy of scandall or aspersion, and it should be about some Monies, because ♄ is in ♋, the Signe of the second in Radice.

Professionall Figure, whose ascendant is 6. 37. II

Either these things really, or some like them, may happen; but both ♄ ♀ and ♂ in their Exaltations in the Professionall figure, do give the Native assured hopes of evading both some scandalous clamours, & what other matters may be casually objected unto him; so that upon penſitating both the Directions, *Revolutions* and *Professions*, the yeer in probability may be much feared, and yet little will be effected, here being no strong Directions to agitate any grand accident, unlesse ♄ to his owne place in

in the *Radix*, cause a small parcell of Land to drop downe to our Native, &c.

The Directions judged of the 31. year of the Native,
beginning Sept. 1646. ending Sept. 1647.

♂ ad CA ♀.
⊗ ad ♀ h Decemb.
⊗ ad □ ♂ Decemb.
♀ to Ter. ♀.
⊗ convers. to h of ♀.
Ascend ad h of ♀.
⊗ ad Q ♀ finist.
♀ ad h ⊙.
M. C. ad Ter. ♀.

Our first Direction being of ♂ to the CA of ♀, may note some wrangling or discontent with a *Venerial* party, or some injury done to the Native by a woman, concerning some Patrimony like to befall the Native: in December ⊗ is Directed to the ♀ of h *cum latitudine*, and within the same moneth to the □ of ♂; in regard these Directions may be of some concernment, they must be copiously explained.

The Significator is ⊗ in 9. m, not farre from the mid-heaven. The Promittor is h, partly in the third, but more neer the fourth. ⊗ shewes the matter; h his ♀ the manner, quality, and from whom.

h is Lord of the second house, ♂ that disposeth our ⊗ is Lord of the third and tenth; I may from hence derive this judgment, That without great circumspection the Native shall very much suffer in his Wealth and Estate movable, &c. by ancient *Saturnine* men, or in things of his nature, as Land, Rents, annuities, &c. and the more neer in Kinred or consanguinity, the more losse may he receive; now for that ⊗ was radically in the eighth house, this Direction imports, That the Native shall lose or impoverish his Fortune by meanes of the Dead, or death of some *Saturnine* man, or h his Commodities, formerly his Creditor: this Direction may also impeach the Estate of the Father, and so cause our Native to receive lesse Portion then otherwayes he might, the □ of ♂ to ⊗, because ♂ is Lord of the third and tenth, and beside, naturally signifieth Kinred, adviseth the Native by no meanes to meddle with his Brothers or owne consanguinity in matters of Money, Suretiship, or the like, and to beware of committing any Money or

matter of action or merchandizing to a man of *Martiall* disposition or description; because σ is Lord of the tenth, it may be suggested some principall men, Magistrates, or the like, may call our Native to account and question for matter of Money, or the like; and this doth double the former signification of some hinderance from Kinred, as also by ill Servants: I do not find this yeer fitting to deale in such Commodities as are signified either by η or σ : see in *Origanus*, in his judgment on the second house, after these unlucky directions, φ comes to the Termes of φ in m , which gives some respite of former troubles, but that respite is againe contradicted by *Pars fortunæ* to the ψ of ν , as if some former associates or partners, or vulgar people, Saylors, &c. or some Widow would afresh vex the Native, and scandalize his good name: the ascendant in *April* makes haste to the ψ of φ Lord of the sixth, and having dominion of the fifth and eighth, the Native is still questioned for accompts, or vexed by *Mercuriall* men, either Attorneys, Merchants Factors, agents forreigne, or accomptants, and all this for some things materially concerning a Legacy, or the death of some party or other, or things dormant a long time: In *May* *Pars fortunæ* comes to the ϱ of ν , and in *July* and *August* φ to her ψ , \odot and the ascendant to the Termes of φ ; these Directions doe induce a beliefe, that much about these times by mediation of a *Lunar* or short man, and by a *Veneriall*, *Solar* or pleasant witted man, our Native shall compose those unlucky differences, which may seem to have vexed his Estate, and discontented his mind for some pretty time; for it may be heedfully observed, that this Direction of *Pars fortunæ* to the ϱ of η , is in Signes fixed, and so is *Pars fortunæ* to the \square of σ , which doth argue the greatnesse and continuance of the matter intended by η , and prosecuted with much wrangling by σ , who signifies Kinred and Souldiers; all light or flaxen hair'd or red men, fatally prove enemies or opposers of the Native; and so all Clowns, crump-shouldered or splea-footed signified by η : But we will see if any of these things are lessened by Revolution or Profection.

Revolution of the 31. year judged.

The ♃ in the twelfth, but Signe of the sixth in the Radix, confirms our former judgment, That ill Servants, false reports or private enemies, or secret whisperings may doe mischief in our Native's affaires and estate; ♄ is also Lord of the sixth, and in ♄ his Fall, and in the second; no trusting red-hair'd men, Souldiers or Servants; besides, ♄ is Retrograde, and afflicteth the cusp, or rather the sixth house, viz. house of Sicknesse, Servants; and it's not good dealing in great Cattle, Horse, Cows, &c. this yeer: ♄ he imports a sicknesse and ill digestion.

The △ of ♃ and ☉ doth very much assist in exhilarating the mind of our Native, so doth the ✱ of ♃ to ♄, and the ♃ her application to △ of ♄, by company and study: but these Planets having small dignity in places where they are, help not the Native quite out of the mire: certainly the Professionall Revolution seems to turn all things topsie turvy in matter of Estate, & it seems to me, that the Sign of ♍ being the cusp of the eighth, should give our Native some Legacy, or invest him with some Patrimony or Wealth by a Womans meanes, if the former aspects doe not either annihilate or cause him to have much trouble for it, and so put him to much molestation; it will not be altogether a bad yeer, for ♄ is in the second of the Revolution, and in the place of ☿ in the Professionall figure: but consideration is also to be had to the Eclipses or ☿ coincident with our Directions, which we must look for when we observe the Planetary annuall transits upon the Radical Hylegiacall places.

In effect, The Directions, Revolutions, &c. doe all unanimously demonstrate, that unlesse the Native doe heedfully the precedent yeere direct his affaires, he will sustaine much losse in his Estate, as is above specified; for the cause of the trouble this yeer may be occasioned by actions of the precedent yeer, and it may be doubted the Native may occasionally want Money, or wrong himselfe by some wilfull act in Money matter, as may be collected by the ☿ in ♄ to ♄, he being L. of the ascendant; *multitudo cautela non nocet.*

32 Yeer beginning Septemb. 19. 1647. ending
Septemb. 1648.

♀ ad ☍ ♀.
♀ ad ♃ ♀ D.
♂ ad ☿ ☉ S.
ascen. ad Ter. ♀.
♂ ad ☿ ♀.
♂ ad Ter. ♀.
♂ ad Ter. ♀.
♂ ad * ♂.
☉ ad ♃ ♀.
M. C. ad Domum 12.
ascend ad CA ♀.

It's not probable that the malice of the last yeers malignant aspects of the two *Infortunes* will be quite extinguished, some dregs thereof may remaine to be determined in the Directions of this yeer 1647. and 32. currant of the Native: we have first ♀ to her owne ☍, which in effect cannot hurt, but solely intends oft removals, or a desire to travell into forreigne parts, but it argueth not a Journey for ♀ comes in *Novemb.* to a ☿ of ☉, as if some private friend would contradict that resolution, and indeed ♀ hath no dignities in ♀, which may intimate the Native would get no Preferment thereby; however, the ascendant his progresse to the Termes of ♀ may denote the Native to be cheerfull, healthfull, and nothing dismayed, but to prosecute his occasions with judgment, good successe and moderation: the ☿ of ♀ to ♀ procureth our Native new friends and acquaintance, but with some difficulty and distrust he makes use of them, because ♀ approacheth the termes of ♀ in *March*, which induceth a little to melancholly or solitarinesse for some few dayes: the ☉ to a ♃ of ♀, makes the Native to peruse some Noats and Accounts; in *June* 1648. the ascendant comes to the *Contrantiscon* of ♀ in the second house, which may rather denote some waste of Substance by ill servants or *Saturnine* men, then any want of health, unlesse the Native grow discontent at some small losse he may casually sustain, by the private and underhand-dealing of some intrusted friends, which may apertly be gathered from the mid heaven to the cuspe of the twelfth house, towards the latter end of the yeer 32. ♂ to his own * being Lord of the tenth, our Native concludes all differences, and provides or intends for a journey, or with more earnestnesse followes his Calling; and herein the ♀ to the ♃ of ♂ seemes much to put forward his

his intentions, or incites the Native to a willingnesse therein : but because these directions are not very strong, it behoveth to consider the Revolution; for if the judgement precedent which we have given have no confirmation from the Revolution, its probable the effects of the directions will be lessened.

32. Yeers Revolution, or the Sunne to his place in the Radix.

Heres ♀ upon the cuspe of the ascendant, the ☽ increasing in light and motion, and ☿ Lord of the ascendant in his own house, standing almost to direction : heres nothing in contradiction of any good may accrew to the Native, but ♄ returnd to the place of the ☽ in the radix, and locally placed in mid heaven, in □ to the degree, ascending : It will for some small time a little disturbe the actions or Profession of the Native, and cause them to succeed with slownesse ; and it adviseth the Native to be carefull that during the Moneth of *September*, he ride not much on Horse-backe, lest he get a hurt on his right shoulder : the ☽ in the third may produce some journey into the Countrey North-West to some Brother or Kinsman, but none beyond Sea ; for ♂ Lord of the ninth is fixed in ♍ : the Native is this yeere to beware of crude fruits, and such like meats as provoke winde or obstructions, because ☽ is going to ♂ in a cold sign,&c.

32. The Professionall Revolution.

Seeing that ♈ ascends neer the place of ♂ in the Radix, it imports the Native ought to make use of our directions in preserving his health, which is almost the onely thing considerable in this Professionall figure : the position of ♀ in ☿ his exaltation, being now Lord of the fourth, may give period to some unhappy disturbances in the course of our Natives living, and reduce all our Natives actions to a fit temper of Melioration, and give him an absolute victory over some former most potent and mischievous enemies : doubtlesse our Native will now have thoughts of travell, but not put his intentions into action untill the next succeeding yeere, which what it is, you may read immediately.

33. Yeer,

33. Year, beginning 19. Septemb. 1648. ending Sept. 1649.

M. C. ad \propto h D	♂	October 5.
D ad Ter. ♂	♂	October 27.
Ascend. ad \square ☉	♂	October 30.
♂ ad Δ D	♂	November 11.
♂ ad CA ♀ Lat.	♂	November 17.
Ascend. ad \square ♀	♂	December 24.
Ascend. ad * ♀	♂	December 31.
M. C. ad ♀ ♀	♂	May 3. 1649.
♂ ad ♂ ♀	♂	May 19.
♂ ad \propto h	♂	May 30.
♂ ad ♂ ♀	♂	June 27.
M. C. ad \square ♂	♂	September 16.

This year not impeded by any generall infelicity seemes to promise our Native much happinesse, upon these ensuing Directions; for Octob. 5. *Medium Cæli* comes to the Byquintill of h Lord of the ascendant in the Radix; as if now divers aged Merchants or men *Saturnine* would ingratiate themselves into the Natives favour, and in some beneficiall course of life imploy the Native, or he imploy himselfe. Who now may seeme to be desirous of Purchasing, or taking some house or houses; its good for the Native to deale in Commodities *Saturnine*, and with men also: however, the D in October to the termes of ♂, and the ascendant the same time to the \square of the ☉, may admonish our Native to be carefull of his health, and to take notice that choller increaseth, which humour he ought in this Moneth to lessen by the advice of the learned Physitian: the later aspect doth also afford dissention betwixt some solar Merchant and the Native, concerning a thing called Money, or the like: but ♂ Lord of the tenth hastening to a Δ of the D in \propto ; in November some opportune proffer of partnership by men of great account, or principall Magistrates, or some intentions for a Voyage beyond Seas; much prattle and many meetings to accomplish it, for ♂ not long after meets with the CA of ♀, with latitude, as if either the Native should be retarded in his

his intentions by *Mercuriall* Merchants, or that his Partners, or such as he deales with, and he, could not agree about propositions and contracts: part of *December* 1648. seems to be spent in faire meetings and overtures, as the ascendant to the ☿ of ♀ doth note, but the preceding aspects and Directions onely prepare matter for a greater blessing shortly to befall the Native, by the ascendant to the * of ♀, and this Direction being neer the cusp of the second house, giveth undoubted assurance, that the remainder of the year will be very propitious and succesfull to the Native, and that he shall herein much augment his Estate and Fortune, by dealing in Commodities *Joviall*, and with men of Sanguine, *Joviall* condition: it may seem the Native may have some preferment, or a place of eminency in the Common-wealth, or in the course of life he then may use. Here follows the *M. C.* in *May* to a ♀ of ♀, as if he should have plentiful Negotiation to many parts of the world, and be much conversant with *Mercuriall* Merchants, men talkative, &c. nor can *Mercuriall* Commodities be much disadvantageous to the Native, who shall now augment the number of his friends, and have extraordinary society with Nobility, Gentry, &c. Judges, Advocates, Lawyers, &c.

But the occurse of ♂ to the body of ♀, and he Lord of the sixth in *Radice*, give caution not to be too confident of a long leane *Mercuriall* Servant, who may occasionally either forge some false Letter, or corrupt our Native's Accompts, which may be discerned and detected by an aged friend of this Native's, as the ☿ of ♂ to ♀ doth premonstrate: and where-as ♂ doth come to the body of ♀ in *June* 1649. it may point out some short Journey Westward, and yet not greatly to the Native's content, because *M. C.* about *September* comes to the ☿ of ♂, who may endanger, in some small measure, our Native's repute with false aspersions; but because the ascendant his * to ♀ hath principall dominon, and is most forcible this yeer, I conceive this to be a prosperous yeer, and wherein the Native may freely adventure into the world for purchase of a more noble fortune.

Revolution.

♈ is ascendant, and ♂ neer the place in the *Radix*, elevated
H h h h h and

and posited in the ninth house, it incites our Native to aspire to great matters, and advances our Native's Purse and Fortune, and he seems to hold what he hath or may get, because σ is Lord of the first and second, and is in a fixed Signe; the positure of φ and ψ in the eleventh, procure new Acquaintance and new Friends, onely ψ his place in the *Radix* being now vitiated by the ϑ , may shew some trechery in one *Jovial* friend, if he have either a scarre in his face, or be in some disrespect in the world, that is, if the world have suspicion of his being *BANKRUPT*: this Revolution inclines to Choler, wherefore the Native must advise about its evacuation in September 1648. *viz.* Choler and Flegme especially.

This Revolution is directed especially by σ φ and φ , all well dignified; it argues, our Native will violently, or with mighty desire follow his occasions this yeer, and it will doe well, &c.

Revolutio Professionalis.

η is now divolved to \wp , or his owne house, and the ascendant in the *Radix*, and ψ to Ω , in Δ to his being at Birth, σ is also come to γ , and the Ω to almost the degree culminating: the three superiours so essentially dignified, denote the grand action of the Native this yeer, and that it will be advantageous for the Native to agitate much in the way he seeth best for his profit all this whole yeer, &c. η as now posited may produce the purchase or inheritance of some things he formerly mistrusted.

We must not forget where Eclipses fall, &c. *& magnæ five mediæ conjunctiones.*

34. Yeer currant, beginning Septemb. 19. 1649.
ending Septemb. 19. 1650.

Which seemeth by the blessing of almighty God, to promise what ensueth, probably deduced from significant Directions; as first, the progresse of the ascendant to the cusp of the second house, irradiated in the *Radix* with the \ast of ψ , denoteth to the Native an encrease of the Goods of Fortune, the furnishing of himselfe with curious Householdstuffle, great profit by dealing in things and Commodities *Joviall*, *viz.* Cloth, Tyn, &c. which

which the ☉ to the Termes of ♀ confirmeth and adviseth to traffick beyond Sea, for and with such like Wares as are of the nature of ♀: the going of ♀ to the Termes of ♀ in *January*, retards some accompts for a few dayes, or denotes some damage by pilfering old men, but of no great value, for the ☉ to a ♀ of ☉ and ♀ in ♀, doe still put forward our Native in his Commerce, to good purpose and profit; it insinuates, that *Solar* and *Veneriall* men may be advantagious to our Native, and Commodities or Wares of their nature and condition: towards *May* ☉ to a ♀ of ♀ begets a little distaste with some Merchant, a friend, and *Joviall*, about some Sea-adventure, our Native conceiving some unkindnesse in his friend, but ♀ to a ♀ of himselfe cleers that doubt; and being the aspect is in the ascendant, it shewes the Native to be cheerfull and pleasant, and his body in good condition. in *July* the ascendant comes to the Termes of ♂, which may stirre up some cholerick Humour, or prenuntiate some small detriment in his Estate by *Martiall* men, or may endanger him with a Law-suit; but these passions continue not, for ♀ to the Termes of ♀ in the sixth house, reduceth to a perfect temper; which is furthered by ☉ *ad Terminum* ♀. In *August* ♀ *ad CA* ♀ in the ascendant, induceth our Native to be somewhat malecontent with and concerning Women, or some Agents or Partners, or some vulgar people, perhaps *Saylors*, &c. which the ☉ to the Termes or ♀ seems to augment with melancholy thoughts for some few dayes, untill ♂ in *September* comes to the Termes of ♀, whereby the Native is perfectly cured of some melancholy distemper.

Revolution 34.

Had we any ill Directions this yeer? or were the scurvy position of ♀ in ☉ seconded with other malignant positures of the Erraticals? we might feare the health of the Native, but it rather imports some dejected thoughts and ill Digestion, and a crude oppressed stomack, then any backsliding in fortune; but it's not good to trust men *Saturnine*, either with Commodity or Money any part of this yeer, but upon a treble security. ♀ in the eighth with *Cor Leonis* may give our Native some ample encrease of substance by death of Friends, or a Woman; ♂ in

the tenth advise to deale as well with *Martiall* Commodities as Men, and ♃ with *Spica Virginis* in the ninth, doe seriously invite to traffick with his Wares South-West, and shewes great advance thereby; the ♃ and ♀ in the seventh doe prenotate many Enemies, and some scuffling with vulgar fellowes, and some of *Lunar* quality; ☿ in the eleventh either killeth or prenoteth much falsnesse in Courtiers which have been of the Native's acquaintaince; the ♃ in the seventh afflicted of ♀ may prenotate sicknesse to the Mother or Wife, if not death. The Professionall Revolution doth not crosse in the least measure any the preceding judgment, onely ♄ ascending giveth warning of surfetting, &c. and for any thing I find, having the place of ♀ in the *Radix* now ascending in the Professionall Scheam, it may insinuate some Journeying to and againe; and the rather, because both ♀ and ☿ are now divolved to ☿, and ♃ to ♄; ♀ now in ♄ his joy, giveth good hopes of purchasing some House, Houses or Farmes, &c.

35. Yeer beginning September 19. 1650. ending
Septemb. 19. 1651.

♂ ad ♂ ☉ ♄	Decemb. 23.	The <i>Hylegiacall</i> Directions of this yeer are not many, but they very significant, and of some concernment; for we have ♂ to the body of the ☉, it imports some quarrelling or controversie with a Solar man concerning some Woman, and stirres up some vitious Humours in the Body, and some sharp rheumes in the right Eye, and it shewes some distaste betwixt the Native and some of his Kinred: immediately after the occurse of ♂ to ♀, may give the Native some eminent repute and credit in the Common-wealth he shall then live in, as also, some honourable Journey and profitable, according to the quality he shall then live in: It's true, the Direction may deterre the Native from much copulation with loose women, least he get the Gonorrhea, &c. and indeed unlucky Partners, or people with whom he deales, will so vex the Native, that a Sicknesse
♂ ad ♂ ♀ ♄	Jan. 28.	
♀ ad ☽ 6. II	Apr. 19. 1651.	
Asc. ad ♀ ♀ ♄	June 20.	
☿ ad ♀ ♀ ♄	July 27.	

Sicknesse is threatned, or a distemper in the body : the accessse of \hbar to the cusp of the sixth house, shew the Native vexed with crooked and peevish Servants, and his health impairing, and the Hypochondry melancholy much to abound, and yet multitude of businesse hinder the Native from repairing his health, although the ascendant come to the \heartsuit of \hbar , which argues his much painfulnesse and industry in the Negotiations of this world, and a slow progresse of his Affaires, or in the encrease of his Estate ; for immediately the \otimes to an \wp of \hbar without latitude, doth import much damage to our Native by some Sea-adventure, and in such Commodities, or from men *Saturnine*, and also from Brethren, Kinred, or some of consanguinity ; and these things to happen from the North-east part, if our Native traffique thither.

Revolution 35. year.

φ is Lord of the ascendant now, but radically Lord of the sixth, and at present by position, in the sixth : this yeer must be heedfully observed, and carefully taken notice of, for \hbar in the second confirms want of Money, and an eclipse of Estate by \hbar , and such as he prenotes : it's true, the \otimes falls well to be in the tenth, but its Dispositor so weak, can give small assistance, care and caution must preserve it.

As a consumption in Estate, and much tergiversation in Trade and Commerce is to be feared, so also may a very dangerous Sicknesse ; which although the *Hylegiacall* Directions do not pertinently discover, yet the multiplicity of Planets in the sixth house, doth apertly demonstrate it : now if we acquire into the nature of the Disease, and from what cause, we are to observe, that \cap is the cusp of the sixth, and that φ \wp ψ φ and \mathfrak{D} are all in the sixth ; absolutely it may be feared the Native shall have some violent fits of the Stone, or some very unlucky disasters in his privy Members, as also, extreame heat and pain in the Reines and Kidneys ; the happy position of ψ and φ in the sixth, may promise a comfortable recovery, though \wp in the sixth will leave a sting or rotnenesse behind, which will not be so easily cured.

This yeer seems to put a demurrer to our Native's proceed-

H h h h h 3

ings,

ings, and doe advise to more then ordinary care in all his Affaires, for things seem to goe on slowly, and with difficulty, &c. The Professionall figure doth not assure much better successe; for σ to the place of the \mathfrak{D} , incites some whining Woman to vex the Native, and \mathfrak{h} where the \mathfrak{S} in the *Radix* was, doth give caution of old men and ill Kinred, and to beware of having much stock entrusted in the hands of vulgar Creditors: care and a discreet managing may as well lessen the detriment presignified to chance in our Native's Substance, as in the want of health he may undergo, if no prevention be used; Wine and Women are not wholesome, Cattle this yeer, &c. the unlucky transiting of \mathfrak{h} through \mathfrak{S} , may unjustly excite many Law-suits, and many difficulties against the Native, and may shew much sicknesse to his Wife; but forasmuch as \mathfrak{h} was friend in the *Radix*, I doubt not but he will assist to overcome; yet the influence of \mathfrak{h} being ever somewhat formidable, I thought good to give the more caution of it.

36. Yeer begining Sept. 19. 1651. ending Sept. 1652.

Ascend ad \mathfrak{X} \mathfrak{P}	\approx	September 21.	Which is <i>Climaticall</i> , and in which men usually expect much Action, either good or evill, according to the nature of either benificall or malevolent Directions, our Native hath variety of weak Directions, which lead me to judge as followeth: The occurrence of the ascendant to the \mathfrak{X} of \mathfrak{P} falling in the second, may give our Native much increase of his Wealth by accompts, and reception of former Debts
\mathfrak{P} ad CA σ	\mathfrak{m}	October 9.	
\mathfrak{U} ad Ter. \mathfrak{h}	\approx	November 3.	
\otimes ad \mathfrak{L} \mathfrak{P}	\mathfrak{m}	November 16.	
\mathfrak{h} ad \mathfrak{L} \mathfrak{h}	Π	December 22.	
\otimes ad Lucid. Lancis	\mathfrak{m}	December 24.	
σ ad σ \mathfrak{P}	\approx	January 9.	
σ ad Q \mathfrak{h}	\approx	January 9.	
\mathfrak{P} ad Ter. \mathfrak{h}	\mathfrak{m}	Mar. 24. 1652.	
\mathfrak{P} ad CA σ	\mathfrak{m}	May 25.	
σ ad ∇ \mathfrak{U}	\approx	May 31.	
\mathfrak{U} ad \mathfrak{P} σ	\approx	June 19.	
M.C. ad ∇ \otimes	\mathfrak{P}	July 13.	
\mathfrak{h} ad \mathfrak{X} \mathfrak{P}	Π	} July 20.	
\mathfrak{P} ad Dom. 11.	\mathfrak{m}		
\mathfrak{P} ad Ter. \mathfrak{U} .	\mathfrak{P}	} September 8.	
\otimes ad CA σ	\mathfrak{m}		

Debts, much society and acquaintance with Merchants, Factors &c. but in *October* ☿ *ad CA* ♂, threatens some overfalls in accounts, and detriment therein by a red-haired Agent, which may induce the Native to thought of melancholy, as ♃ *ad Ter.* ♀ imports; but the hastening of *Pars fortune* to a ♀ of ☿, and ♀ to a ♀ of himselfe, make our Native more cheerfull, and better satisfied to his owne content, and shew the Native somewhat austere, covetous, or willing to enrich himselfe, wary, and what not; opportunity seems to offer our Native very good encrease in his *Parrimony* by the sudden returne or purchase of some Merchandize, as *Pars fortune* to *Lucida Lancia* in the ninth make, us judge; wherein notwithstanding ♂ to the ♂ of ☿ may insinuate slye pretences to hinder the Native, by some precedent or pretended contract, by such as are Brokers, Scriveners, &c. yet ♂ to the ♀ of ♀ much helps; but ♀ *ad Ter.* ♀, and ♀ *ad CA* ♂; all *January, February, March and April*, seem to keep our Native in suspence of his former Bargaine and some difference, if not Law-suit about it, or the like, but ♂ to the ♀ of ♃ in or about *May 1652.* portends a reconciliation by *Joviall* persons: and although in *June* ♃ comes to the ♂ of ♂, which againe provokes to new Law-suits, differences or molestations, and also causeth some heart-burning betwixt the Native and his Kinred, or Souldiers, or principall Commanders or Magistrates of *Martiall* conditions: After which, the *M. C.* to a ♀ of the ☉, being the *Luminary* of the time in the *Radix*, gives our Native prosperity, fame and reputation, and an absolute conquest over those he contends with, or shewes an end of all differences by mediation of friends; however, this being a materiall Direction, may poynt out some better preferment then the Native did dreame of, and it iuvites the Native to trade in *Solar* things, and with *Solar* men, from whom he shall receive much respect and encouragement in his occasions; nor doth ♀ to the ♀ of ☿ confront this judgment, but induceth our Native to agility and quicknesse in his actions, whereby, as ☿ to the eleventh house, and to the *Termes* of ♃ import; he shall advance his dealings in the world, and casually come acquainted with some new friends, by whose meanes he may expect great benefit: the ☉ the eighth

of

of September 1652. to the CA of ♂ in ♍ threatens another fit of the Stone, or some cholerick matter now more prevalent then formerly, of which the Native ought to take notice, and take advice of the learned Physitian in time, this also enlargeth our judgment concerning some unlucky Kinred; it doth also premonish to traffick carefully with *Martiall* men, and not much to trust them.

*Revolution for the six and thirtieth yeer of the Native; ☉
ad Radicem 1651.*

Without equation of time, here's the degree of the eighth in the *Radix* now ascending, the Native must be doubly carefull of his health, which may seem most concerned in this Revolution, by reason the ♃ is lately separated from ♀ of the ☉; the proximity of ♃ to the ♌, and her friendly ♊ to the degree ascending, give me great comfort, our Native will have no strong Disease, but by God's blessing and the benefit of Medicine, evade: *Sol* is in the third, and ♃ in the ninth, our Native should seem to visit some friends North-west, and some Eastward: the degree of ♌ and Signe in the *Radix*, is now culminating, it may please God, with some difficulty, to give our Native a permanent Inheritance, the Angles being fixed, should fix the Benefit: ♋ in the fourth house, and divolved to the Signe he was in in the *Radix*, is an argument to confirme the precedent judgment: ♌ now upon the cusp of the twelfth, eikils or imprisons many of our Native's ill friends: and certainly who observes the Professionall figure, shall find the place of ♋ in the Revolution, the Signe and degree of the Professionall Scheame, and ☉ ♀ and ♁ to the Signe of *Pars fortune* in the *Radix*; as also, ♌ to ♍, a fixed Signe, and joy of ♌; all which doe for the major part, concur in one and the selfe same judgment, according as is formerly prescribed.

Directions

37. Yeer of age, beginning Sept. 19. 1652. ending Sept. 1653.

Ascend. ad Ter. ♀	✕	November 2.
♂ and Ter. ♀	≈	November 30.
h ad ♀ ♂	∏	December 3.
♂ ad △ ♀	≈	January 9.
M. C. ad ♀	≈	January 14.
☉ ad CA ♂ Lat.	∏	January 19.
Ascend. ad ☿ ☉	✕	} February 8.
M. C. ad Ter. h	✕	
☉ ad Dom. 11.	∏	} March 18.
☉ ad Ter. ♀	✕	
Ascend. ad ☿ ♀	✕	} Mar. 30. 1653.
Ascend. ad ♀ ♂	✕	
♀ ad △ ♂	≈	April 5.
♂ ad ♂ ♂	≈	April 11.
Ascend. ad ☐ ♀	✕	August 19.

This yeer the ascendant comes to the terms of ♀ in November, and ♂ to the Termes of ♀, both salutiferous Directions as concerning Health, so also in point of Honour, Reputation and the Affaires of the world; they induce the Native to Wanton thoughts, and offer opportunity; & although h to the ♀ of ♂ may denote some slacknesse and failings in Ser-

vants, and private contests with some men of better quality, yet the occurre of ♀ to the △ of ♀, and immediately after the M. C. to a ♀ of ♀ in January, doe compleat the desires of our Native concerning some Journey Westward, and promise him very much Honour, Wealth and Estimation by meanes of a second Marriage, if he now want a Wife: the Directions do also advise the Native to traffick in such things, and in such Commodities or men, as are Veneriall; they introduce to our Native some pulick office in the Common-wealth, with large encrease of his Patrimony; as also, the betaking of himselfe to some new house, and curiously furnishing the same with fit ornaments, &c. the ☉ to the CA of ♂, may import some aspersions, and engage our Native in a Law suit with a man or men of Martiall corporature, and for Martiall Commodities; or it may argue disagreement with Neighbours or Kinred, about the Wives Portion, for some weeks, but the force of the benevolent Directions preceding, and now the ascendant its subseqent ☿ to the ☉, doth to our Native's great content, for matter of Portion, conclude all; for the last aspect is in ✕, and in the

second of our Native's *Radix*, which doth also augment our Native's private Fortune by his owne industry, and in his own way of Trade and Commerce : *M. C.* to the Terms of \hbar gives another rub to the Native, by meanes of a *Saturnine* man, and some little time protracts his occasions, untill in *March* the \odot hath occurse to the cusp of the eleventh house, and also to the Terms of Ψ in \mathcal{A} , and the ascendant to a \mathcal{S} of \mathcal{Q} and \mathcal{Q} . of \mathcal{S} in *March* 1653. which in my judgment seems to be either the very time, or neer the consummation of Marriage, if a Wife be wanting : and certainly these Directions are not vaine, or will have little effects, they do undoubtedly designe this year 37. to be a yeer of extraordinary advancement, by the Natives owne industry, or by meanes of a Marriage, if not formerly consummated, and of new and honourable friends in the Courts of Princes : \mathcal{Q} follows the precedent auspicious Directions with his Δ to \mathcal{S} , inducing the Native to perfect some Reckonings, and cast over his Accompts, and bestirre himselfe in the world, it augments his credit in the place he lives in ; but then in *April* 1653. Ψ to the \mathcal{P} of \mathcal{S} , and the ascendant to the \square of the \mathcal{D} , doe denote, our Native shall receive some damage by *Martiall* men in his trusting of them, they becomming *Bankrupts* ; and that he shall have some jarring with his Wife, and with other Women also ; and it also threatens danger in Estate by Women, and by entrusting *Lunar* men, perhaps some small disaster at Sea ; our Native may endanger his health, and get a feaver by surfet on crude raw Fruits, or a surfet of cold, as the ascendant in \square to \mathcal{D} in \mathcal{X} ; the \mathcal{D} in Π , being *Promittor*, and posited in the fift of the *Radix* ; this Sicknesse may therefore come by drinking Healths, or overcharging the stomack, of which the Native must take care, and purge *Flegme* especially.

Revolution 37.

I find \mathcal{Q} is Lady of the ascendant, Retrograde, and \mathcal{S} Lord of the sixt in \mathcal{S} with \mathcal{D} id \mathcal{X} , as if the Wind chollick in the Bowels, and some rheumatick matter would offend the Native's Eyes ; the returne of \hbar to the place of \mathcal{S} incites and stirres up Choler, and yet not to impeach the Native's health much, for \mathcal{Q} is in the sixt, and not a Planet in the Revolution

is fixed but ♄, who was Lord of the ascendant in the *Radix*, and now elevated in the tenth house.

♂ and ♃ are in Δ of ♀ out of the eleventh and third, as if the Native should receive some good from his Kinred; the ☿ so neer to the ☉, is an argument of some aspersions upon the Natives good name; as also, of hurt in the Eyes; and yet the ☐ of ☉ and ♀ may somewhat mitigate the evill intended by it: ♄ I observe is returned to a perfect ☐ of his owne place in the *Radix* by his transit, it portends a quartan Ague; which together with the ascendant his progresse to the ☐ of the ♃, may confirme; and though he is fixed, and so may produce the Disease to a great length, yet doe I find ♀ by transit to touch almost the radical degree ascending, as if Physick, and carefull observation of Dyet should lessen the malice portended by these influences: and doubtlesse the yeer cannot but be of much action in matters of the world, and so in health, as the Professionall Revolution, being the same of the *Radix*, doth evidently insinuate: The maine things intended both in the Directions and in the Revolutions, is a Marriage and a Sicknesse, &c. or if he be married, wanton thoughts and such infirmities as proceed from ♃ and ♄ ill affected, doe most detriment to the Native.

Directions for the three and thirtieth yeer of age, beginning Sept. 19. 1653. ending Sept. 1654.

☉ ad ♃ ☉ ♀	}	September 20.
♂ ad ♀ ♂ ♄		
☉ ad ♃ ♀ ♀	}	December 2.
♄ ad ♂ ♃ ♄		
♀ ad CA ♂ ♀	}	December 26.
☉ ad Δ ♂ ♄		
♄ ad Δ ♀ ♄	}	March 18.
♄ ad Δ ♀ ♄		
Asc. ad ♀ ♄ ♄	}	June 3. 1654.
♄ ad Ter. ♂ ♄		
☉ ad * ♄ ♄	}	June 5.
♄ ad Ter. ♂ ♄		
☉ ad ♄ ♄ ♄	}	June 11.
♄ ad Ter. ♀ ♄		
♀ CA ♂ ♄	}	July 24.
♄ CA ♂ ♄		
Asc. ad ♀ ♄ ♄	}	August 9.
♄ ad ♂ ♄ ♄		
♄ ad ♂ ♄ ♄	}	August 24.
♄ ad ♂ ♄ ♄		

Which seems here to begin well, by reason that ☉ to a ♃ of ☉, and ♂ to a ♀ of himselfe happens in September. 1653. which Directions doe signifie, that our Native may expect good encrease, (according to the measure of trade) in that way of Mercature or course of life he shall then lead, and that in Commodities Veneraill he shall much

much enlarge his Profession, as \odot to a Σ of φ insinuates; the φ of φ to \gg out of the eleventh to the fift, directs the Native to be curious and watchfull over his Servants, and of such as he may entrust with his Commodities, there being pregnant signs of some counterfeit obliterations in their accompts, reckonings, bills of credit, and the like, belonging to the Native: now for that φ in December comes to the CA of φ , it may onely point out some distrust of a losse at Sea, and some unkind passages with some Martiall Magistrate or Kinred, but in a slighting way; for the \odot in March comes to a Δ of φ , which promoteth our Native to great preferment with the most principall men or Magistrates of the City or Country he then lives in; it produceth the friendship of the Nobility, Gentry, &c. and inclines our Native to hunt, ride Horses, and adviseth now to deale in Armes, or with Martiall men, for that he himselfe may expect some Command or Office in the place he liveth in; and if it so happen that Marriage was not confirmed the precedent yeer, this doth most confidently performe it, by reason φ is in the *Radix* a principall *Significator* of Wife, and now it will be advantageous and profitable to deale in Armes, Iron, &c. blessings one after another seem to happen to the Native, for φ to the Δ of φ , being Disposer of \odot , and Lord of the fift, may produce our Native a young Sonne, and afford him some further increment by portion of the Wife: the ascendant afterwards in June 1654. hath direction to the φ of φ , as if the Native should now have rectified his books of Accompts, and receive much benefit in aud from Mercuriall men and things, and have society more then usuall with Schollers, Secretaries, Factors, Attorneys, &c. and yet at the same time, and in the same moneth of June 1654. the \gg her occurse to φ , gives caution of diltemper in the Body, by reason of ill digestion and too much frequent keeping company; but I see no continued Disease, onely matter preparing for one: the \odot to $*$ of \hbar commands trading and dealing in Mines, viz. Lead, Coales, &c. if they are of the nature of \hbar , it pointes out some more encrease of Estate, or purchase of Land by meanes of aged people of the Wives consanguinity, &c. a thriving time also is seem'd to continue, for that *Pars fortuna* to the Termes of φ in July will have

It so; but immediately after ♀ to the CA of ♂, provokes the anger of some Magistrate against him, but to little purpose; for the ascendant to the ♀ of ♀ in ♄, and second house, affords our Native a great returne, or much encrease of his movable Estate, and shewes him to live splendidly, and in great esteem in the world, and that the Goods of fortune doe unexpectedly come upon him; it's good, and very good for the Native to be carefull both of his estate and health even immediately after, and somewhat before this good aspect; for the 24. of August 1654. at what time the Plague is like to be very brieve in London and the adjacent parts; the ☉ comes to the ♀ of ♀: now although the ☉ by reason of his existence in the eighth house radically, could not be Hyleg, nor yet the ♀, yet Directions of this nature do not likely passe without some eminent action; I do in the whole course of your life dehort from suretiship, as a thing most pestilentially ill for the Native, but in 1653 & 1654 especially: neither is the ☉ or ♀ essentially strong in the Radix, wherefore we may well hope the accident belonging to this Direction shall not be fatal; for although the ☉ is Lord of the eighth, yet he is not Anarata; I conceive it intimates the death of the Father, and a violent burning Feaver to the Native by excesse and overheating the Blood; wherefore a carefull Dyet must be observed the precedent Sommer, and the Blood in April 1654. rectified; no drinking, no excesse in Dyet, must be used: if the Disease come by surfer, vomit without doubt the day after is best: It also denotes strong ♀ betwixt the Native and his friends, concerning some parcell of Land or Goods may be bequeathed, some Law suits, and the hatred of women in abundance; sore Eves, or distillations in them, &c. beware of a fall from a forrell Horse.

Revolution for the 38. year.

We have ♂ in the ascendant, and the ♀ in ♄, afflicted by his presence; ♄ is now transited to the degree of the 8th in the Radix, and ☉ is in ♂ with him, ♄ hath no dignities in ♄; here's some cheating the Native of a bequeathed Legacy, & waste of it by those should pay it: this Revolution is ill for matter of estate in regard ♄ is weak, & afflicts ☉, & ♄ is in ♄ where ☉ was in Radice;

yet the testimonies of encrease are more then of losses, for ♀ and ☉ are in Δ out of the ninth and second, and ♀ beholds the ascendant with a *, and so doth ♂ also: ☊ also is in ✕ and in the second house, so that although our Native may be abused one way, yet generally the position of the Revolution and annuall Directions doe overgoe in fortitudes the malevolent radiations, from hence, as it may be collected our Native shall sustaine some losses, yet it may be hoped his gaines shall exceed them; onely his health generally is most concerned this year, even at the entrance of it: and at the conclusion, some good hopes the ♀ gives by her professionall posture in ☌, otherwayes I find it not safe to reside in *London* this year; for in the Profession ♀ is in ♀, and the ♂ of ☉ and ♀ is in ♀ and ♀; but this is to be left to the discretion of the Native, for he seeing some *epidemicall* Disease to begin in *London*, must avoyd the City for this year, lest the generality of the fate, and his also now particular ill Direction, doe not oppresse him with an infirmnesse.

*Directions for the 39. year of age, beginning Sept. 19. 1654.
ending Sept. 1655.*

♀ ad Dom. 11.	♂	} October 12.	<p>What ever the last yeers malevolent progresse of ☉ to the ♂ of ♀ might portend, it seems to be in part lessened, but not to- tally evaded untill the en- trance of this year, where- in ♀ ad Dom. 11. and Ter. ♀, prognosticates a re- covery by benefit of Me- dicine, and an acquisition of new, and no obscure</p>
♀ ad Ter. ♀	♂		
☉ ad M. C.	♂	December 18.	
Ascend. ad ♂ ☉	✕	February 19.	
M. C. ad ♂ ♀	♂	Apr. 16. 1655.	
☉ ad CA ♀	☌	May 23.	
♂ ad ☌ ♀	♂	June 3.	
♂ ad ♀ ♂	☌	June 10.	
♂ ad ☌ ☉	♂	July 5.	
♀ ad Δ ♂	♂	} July 11.	
♀ ad ✕ ♀	♂		

friends, but what was either defective in the former Directions or Revolution, is amply enlarged by the auspicious meeting of *Pars fortune* with the degree culminating, the ascendant to ☊ in ✕ February 1654. and M. C. to the ♂ of ♀ in ♀ 1655. in April;

April; see in pag. 707. what *Pars fortunæ* ad M. C. directed signifieth, and what the Horoscope to ♄, fol. 664. but above all, what M. C. to the body of ♃, fol. 669.

You must now provide for many yeers, nor doth ☉ to the CA ♃ any more then give some gentle check in triviall affaires about money-matters with joviall men.

♂ also the ☿ of ♃ in ♋ may denote some little losse or ill news from Sea; but the ♃ to the ♃ of ♂ presently brings better tidings, so that ♄ to the ♃ of ☉ and ♀ to a △ of ♂ and ♀ to his own * do unanimously denuntiate this a very successfull year, of much action, gain, and increment of estate; for the strength of the former benevolent Directions of the three hylegiacall places to comfortable *Promissors*, doth assure our Native of that happinesse (or as much as he can be capable of) promised in the aforecited places by us in our judgement upon the precedent Directions.

Revolution 39th year: or ☉ to his radical place, 1654.

♀ Lady of the ascendant in detriment afflicted by ♄ she in her fall, the ☉ in the sixth, and ♃ impeded of ♂ and lately separated from ♄, seems to confirm the sicknesse I predicted the last year; the ♃ her now separation from the in-fortunes and applications to ♀, who beholds the ascendant with △, may denote our Native lately escaped a scowring; the returne of ♃ to the place of ♄, and *Pars fortunæ* culminating, ♀ ♃ ♂, applying to a △ thereof, make good and that to purpose our judgement of the happinesse of this year in matter of trade and course of life: It may be feared ♂ will excite some chollerick sharp rheume in the eyes; ♀ her affliction by ♄, and ♃ by ♂, may argue some grievous infirmity to the Natives wife, if he be then married; for they are generall designatrices of women, and both viciated now in the sixth, perhaps it may shew danger by childe-bearing. The Pre-sections give warning of a chollerick sharp matter, and of some passions at the heart, winde, &c. that may molest, but not put the Native into a Feaver; for as I determined before, the ascendant to the ♄ may assure the Native of health, and that he shall evade all other casualties depending either upon
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the Revolution or Profection by the blessing of Almighty, the Native in time advising with the learned Physitian for his health. ♄ in the fift, and almost five planets more, must needs give Caution of Tavernes, Ale-houses, houses of delights, and that it will not be safe to use much feasting either at his own or friends house. ♄ in the eleventh, containeth in effect the same judgement of M. C. to ♃, viz. very honourable acquaintance, and augmentation of friendship with eminent persons, office, preferment, what not? *Jovis omnia plena.*

*Directions for the 40. year of age, beginning Sept. 19. 1655.
ending Sept. 1656.*

Ascend. ad Q ☉	♋	}	October 12.
☉ ad ♃ ♃	♎		
♃ ad Ter. ♀	♎		November 6.
Ascend. ad Q ♀	♋	}	November 24.
Ascend. ad ♄ ♂	♋		
☉ ad ♃ ♃	♎		January 18.
♄ ad Spic. Virg.	♎		March 3.
♃ ad △ ☉	♎		March 16.
☉ ad ♋ ♀	♎		March 21.
♀ ad ♂ ♃	♎		Apr. 3. 1656.
♄ ad ♄ ♀	♎		April 9.
♄ ad Dom. ix.	♎		April 15.
M. C. ♂ ♃	♎	}	May 3.
♃ ad ♃ ♃	♎		
♀ ad Cor ♎	♎		May 9.
Asc. ad Ter. ♃	♋		May 16.
♃ ad △ ♀	♎		May 28.
☉ ad C. A ♃	♎		May 29.
♃ ad ♄ ♃	♎		June 3.
♄ ad Ter. ♀	♎		June 5.
♄ ad Ter. ♂	♎		June 28.
♄ ad □ ♀	♎		August 10.

Which have 22. Directions coincident with this year: in October the ascendant to the Q of ☉ in ♋, and *Pars fortune* to the ♃ of ♃ in ♎, have small signification but of the health and prosperity of the Native; nor doth ♃ to the Termes of ♀, or the ascendant to a Q of ♀, or ♄, prenote more then a man active and carefull in the Affaires of this world, and some enlargement of Estate by dealing in Veneriall and Martiall Commodities, and with men of their forme and shape, for both the Promissors are in ♋, they may procure

some new office, or more enlarge the repute of the Native, because ♂ is Lord of the tenth: and also augment the Native's acquaintance

acquaintance with persons *Marriall*, or Magistrates of great account: ☉ to the ♀ of ♃ in ☊, and ♂ to *Spica Virginis* in ♋, ♀ to △ of ☉, and ☉ to * of ♄, these are beneficall and promising Directions, both in Fame, Name, the Goods of fortune, and what not; and they may encourage to traffick, to trade, to commerce both with *Solar* and *Joviall* persons; and I see no cause why ♂ to *Spica Virginis* may not afford a plentifull successe from the West and Southerne parts; and although the ☉ to * ♄ may for a small time puzzle him with some difficulties in Reckonings, Accompts, and with witty Attorneys, Secretaries, Scriveners, or the like, yet the bountifulnesse of the preecedent Directions doe abate his overthwartnesse of Paper-affaires; however, ♀ to the ♂ of ♃ doth not please, because some scandalous words are cast out to infringe the Native's reputation by some Forreigners. In *April* 1656. ♄ to the ♀ of ♄, reconciles those aspersions; but ♂ to the cusp of the ninth house intends some Journey Westward, or some disputes with some of the Wives Kinred; these seem to be of no force, for there instantly succeeds the grand Directions of *M.C.* to ♀, and ♃ to her owne ♀ in *May* 1656. as if more blessings were to fall upon the Native, as in the last yeer predicted from pag. 669. Usually the *M.C.* to ♀, gives the greatest preferment mortals in this world obtaine, it must afford some new acquisition of repute, honour, office, magistracy, emolument and thriving in Profession, &c. Indeed the positure of ♀ in the twelfth doth a little either lessen it, or gives a little distrust of it; but never doubt, for according to the manner and quality of the Native his living and existence in the world at this time, so shall his preferment upon this Direction succeed; the greatnesse of it is augmented by ♄ to *Cor m* in the eleventh: if Kings be alive now, addresse to Court.

♄ seems to transerre some Estate to the Native from the Mother or Father of the Wife; it's good to agitate lustily, for here's ♀ to △ of ♄ in ♋, God giving a blessing, and these aspects being in the second house, and in a fixed Signe, should by *Joviall* men and *Veneriall*, perhaps a Brother or Kinsman of the Wives, give the Native an ample and large encrease in Jewels, Household-stuffe, Money, &c. The ☉ to *CA* of ♀ may some-

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thing lessen his stock, by trusting Gentlemen or Ecclesiasticall men with Ware, Commodities or Moneys, and procures some crooked distaste with them, because they would borrow, but not pay; for ♃ in ♄ to himselfe signifies this, I trow it doth. ♂ to the Termes of ♄, and *Pars fortune ad Terminum* ♂ & ♄ ♀, doe in effect againe vex the Native with unjust reckonings, and with unjust men, formerly confided in and supposed to be honest, but *Pars fortune* to ♄ of ♀ in ♄, argues mutability and falnesse in some of the Wives Coniugality, but not much; so that in effect this yeer is correspondent to the precedent, and forewarnes the Native to manage his actions lustily, and stirre in the world to purpose, to venture and adventure, and accordingly to expect his encrease.

The Directions being so many, I have purposely omitted both the Revolution and Professionall figure of this fortieth yeere.

*Directions for the 41. yeer of age, beginning Septemb. 19. 1656.
ending Septemb. 1657.*

<i>Ascend. ad</i> *	♄	♄	October 23.	The actions and deal-
⊗ <i>ad</i> ♄	☉	♄	November 23.	ings of the Native in the
⊗ <i>ad Dom. vii.</i>	♄	♄	November 23.	precedent yeer, it seems
☉ <i>ad Cor</i> ♄	♄	♄	January 18.	were not, or could be so
⊗ <i>ad</i> ♄ ♄	♄	♄	July 3. 1657.	managed, but that they
				give cause and matter of

disturbance this 41. yeer; the ascendant now divolved to a * of ♄ in October 1656. doth premonstrate moderate health and much society with grave persons, some agitation or treaty for Land, Leases, or the like; it's no improsperous Direction, because ♄ in the *Radix*, was Lord of the ascendant and second, things and men *Saturnine* seem profitable Commodities to deale with: in November *Pars fortune* comes to a ♄ of ☉, and to the cusp of the seventh house, which originally is the house of suits and contentions; from whence I conjecture, our Native shall have much Law, wrangling, and many uncomfortable vexations with *Solar* men, about some Possessions, or some Debts of deceased Creditors; these contentions seem to be managed stoutly

The Effects of Directions.

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stoutly on both sides, for the Direction falls in an Angle and in Cardinall Signes; many provocations and many Law-suits concerning somewhat appertaining to the Wife, perhaps some Legacy bequeathed her; but notwithstanding these unquiet passages, the ☉ comming to Cor ♀ in the eleventh house, gives our Native honour and reputation, victory and conquest over all enemies, but he is adviſed to be cautious of his health, for usually this Direction points out a violent Fever; it's good to avoyd Horsmanſhip all *January*, least a fall doe endanger the right Eye; *Pars fortune* to a ☿ of ♀ portends our Native busie in looking over his Servants reckonings, &c.

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Revolution.

I find ♀ in her owne house, separating from Combustion, a small deale elongated from her position in the *Radix*; ♀ in ♂ with ♀, this doth declare the constitution of Body to be right in temper, and no excursion of humour, for ♀ is in Δ to ☉ ♀ ♀, and to ♀; that which is of most concernment to the Native is, that ♂ Lord of the second is in the twelfth, neer ♂ with ♀, it doth concur something with the ☿ to a ☐ of ☉, and saith, our Native shall have much, or some part of his Substance detained or incarcerated by meanes of ill Debtors, Creditors, &c. he must beware of *Martiall* men this yeer in his Negotiations; and this in effect is the totall of what is intended this yeer, unlesse ♂ Lord of the seventh in the Revolution, portend imprisonment to bankrupts, *viz.* that some Creditors will betake themselves to prison on purpose to cozen the Native.

*Directions for the 42. yeer of age, beginning 12 Sept. 19.
1657. ending Sept. 1658.*

☿ ad ♀ ♂ ♀ September 23.	♀ ad * ☉ ♀ March 20.
♂ ad ☐ ♀ September 29.	♂ ad ☐ ♀ Apr. 25. 1658.
♂ ad * ♀ October 16.	♀ ad * ♀ June 26.
♀ ad * ♀ November 4.	M.C. ad ☿ ♀ August 21.
♂ ad Ter. ♀ II February 4.	♀ ad Cor ♀ September 2.

Unlesse the malevolent Directions of the former yeer continue in

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nue in force some part of this ; I see no contradiction why this way not be a succesfull one, for *Pars fortune* ad ☿♂ in ♀ in September, is the forerunner of some profitable Bargaine, and some *Martiall* honour, as gaine obtained by *Martiall* Commodities : ♀ his accessse to the ☐ of ♀, may incline the Native to melancholy, and shewes he will have some contest in point of Substance with *Saturnine* men, by meanes of some *Joviall* acquaintance, it may come to a controversie in law, if some Gentleman of quality in *October* decide not the quarrell, which ♂ to the * of ♀ doth expresse : as also, a cheerfull and recovered soule, and plentifull reputation in the Common-wealth, good returns from beyond Seas, if he deale in Cloths or *Veneriall* Jewels, for ♀ is in *November* in * with ♄, augmenting the blessings formerly assigned, and doth portend honest accompts shall be offered to our Native by his Servants : nor doth ♀ to his owne Termes hurt, but incites our Native to be more wary and sparing then formerly of his purse, and studious and conversant in History and Divinity ; ♄ hath occurse to the * of the ☉, some purchase or mortgage, or new legacy, or enquiry about the Goods of deceased people, and immediately thereupon he finds himselfe involved in a laborinth of ill words, trouble and unjust molestations, by ☽ ad ☐ ♄, some forged or counterfeit Writings produced against the Native, false and scandalous Writings or Accompts or papers molest the Native, *Mercurians* vex the Native, &c. but ♄ to a * of ♀ in *June* comforts him, truth being discovered, and our Native is restored to pristine contentment, and yet *M. C.* to the ☐ of ♀, things proceed slowly by meanes of *Saturnine* men, and corruption in some Judiciall Officers : I conceive the malignancy of last yeers ill Directions, is hardly extinguished till this yeer, and that that trouble which casually doth fall out, was occasioned in the last, but ♄ comming *September 2. 1658.* to *Cor Scorpii*, in my judgment procures a finall end to all differences, to the reputation and content of the Native ; for ♄ in the *Radix* was Lady of the fourth, and *Almuten* of the Geniture, and in this yeers Revolution, we have ♄ in the ascendant, ♀ Lord of it in his Exaltation ; ♀ Lord of the second in ♋, and ♂ Lord of the eleventh, twelfth and fourth in ♍ : the combustion of ♀ doth

doth shew some detention of Moneys, movables and Lands from the Native for a time; and ♄ with ☽, the aspersions I mentioned, and the controversies he may expect: but yet in the Professionall Revolution all is well, ♄ being there in ♋, ♂ in ♍, ♀ in ♋, viz. three Planets in their Exaltations; all which may argue, that although some misfortune in Estate may chance unto him, as predicted, yet he shall expect to overcome the casualties threatned, the prevalency and the strength of most of the Planets being to great, and fortified with such essentiall Dignities.

Directions for the 43. yeer of age, beginning Septemb. 19. 1658.
ending Septemb. 1659.

♂ ad Ter. propr. ♋ October 9.
Ascend. ad Ter. ♄ ♋ November 9.
☉ ad * propr. ♌ November 28.
♄ ad ♂ ♋ ♀ December 29.
♄ ad Ter. ♄ ♀ January 15.
♄ ad ♂ ♋ ♀ February 16.
☉ ad * ♀ ♌ March 6.
♀ ad Ter. ♀ ♌ June 19. 1659.
♋ ad Ter. ♀ ♌ July 8.
♄ ad ☽ ☉ ♀ July 20.
♂ ad ☽ ☽ ♀ August 1.
M.C. ad ☽ ♂ ♌ August 14.
Ascend. ad ☽ ♂ ♌ August 26.

♂ to his own Termes in ♋, heats the reins of the Back, and causeth difficulty in Urine, or obstructs those passages with a cholerick windy matter; but the ascendant to the Terms of ♄ in ♋ doth quicken his spirits, and cheers the Native, he being active and stirring to procure in Debts and Moneys owing; instantly in No-

vemb. ☉ to his own * in the 11th of the Radix, and in his owne Triplicity, and house of ♋, doth afford much honour and some preferment from and by meanes of the Servants and Officers of great Princes, an apt and convenient time it is to be conversant in the Court of Princes; but ♄ in December to the ♂ of ♋ in ♀, stirres up many envious people, and some great persons, underhand, by indirect meanes to malice, and seek to prevent the Native in the preferment above named, and either his owne Servants, or such as he employes in the nature of Servants, or men of inferiour rank and quality prove very trecherous unto

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him;

him, the Direction a little chills the blood, and causeth windy, melancholy vapours to ascend, whereby for some weeks the Native is nothing so pleasant, yet *Pars fortune* to the Terms of ♄ intimates a carefulnesse in prosecuting his Affaires; and although ♄ againe obviate the ♀ of ♃ with latitude, in *February* 1658. thereby involving his affaires into some difficulties, with intricate & unheard of villanies, by some former friends, yet the ☉ having a * to ♄, replenisheth our Native with plentifull matter to rejoyce his heart, and converts all his dumps into pleasing and profitable matters, and if the Native be now unmarried, without doubt it produceth him a gallant well-bred Gentlewoman, or some eminent and advantagious Preferment or Office, great and generall estimation every where, succesfull returns or bargains, and perhaps he may take a journey Westward; now let the Native follow his affaires without distrust, and largely employ that Tallent God hath given him, and I conceive *Venerial* Commodities will be prosperous, &c. ♄ in *June* 1659. comes to Term. ♄, Servants become trusty, *Mercurians* I mean; and ♃ in *July* to Term. ♄, a well-ordered body, in good temper, no result appears, nor doth the ☿ of ☿ to ☉ impeach our Native's happinesse, some small diminution by a *Solar* Creditor a man formerly of good account, and some squabbling with a Magistrate; but ♀ to the ☿ of ♄, and *M. C.* to a ☿ of ♀, insinuate more estimation from men of *Martiall* condition, and from the vulgar; and it may prenote some *Martial* preferment for the Native: but the ascendant in *Aug.* 1659. to the ☿ of ♀, doth point out some small rubs in attaining it, or the malice of some that would, but cannot impeach it.

Revolutio Solis ad punctum radicitus, Sept. 19. 1658. 6. 38. P.M.

If generally we expect good from those houses where the *Fortunes* are radically collocated, we may put in for a share this yeer into the seventh, where we have both ♄ and ♄ Lady of the ascendant in the Revolution; we have ♃ in the fifth, in his owne Triplicity, in * with ☉ and ♀, in ☐ to ♄ and ♄ in Signes of long ascensions, equivalent to a △; it concurs with the annuall Direction-judgment, that if our Native be unmarried, he shall celebrate Matrimony again, and with good advantage

advantage in Portion, for ψ is in Ω , and Ω in the seventh, the Δ separates from \square of ψ to a σ of ϱ , doubtlesse ψ in the fift promisseth a Sonne this yeer (if there be a capacity) but we must also have or expect some gall, for the \odot is in σ with σ , and is thereby afflicted, some symptomes of a Feaver, or much vexed with private enemies, and *Martiall* ill servants, or heat in the Kidneys, for σ hath dominon in the twelfth in γ , being intercepted and he is Lord of the seventh; and this may prove rather a vexation in mind, then any reall or actual harm, because ψ is in friendly partill $*$ with them both, and \hbar Lord of the ascendant in the *Radix* is now in his Exaltation; there's also like to be some small diminution in our Native's stock, because ϱ is in the Signe of the second, or some distrust thereof; doubtlesse *Sol* and σ in \simeq confirme the former judgment, that the Native may be subject to the Stone, or paine in the Reines and Kidneys. The Protectionall Revolution having the Signe of the seventh ascending, stirres up vulgar *Lunar* enemies, and yet giveth hopes of Marriage (if indotated,) and strong caution to be carefull of trusting *Martiall* or red headed men with his Estate; here's probability that he may lay in prison some rascall Creditors, for ψ is in Π and \hbar is in ρ to ψ in the Directions of this yeer; I cannot commend *Joviall* men much this yeer for auspicious men to deale with.

Directions for the 44. yeer age, beginning Δ Sept. 19. 1659.
ending Sept. 1660.

M.C. ad Ter. σ \nearrow Septemb. 21. ϱ ad Ω \hbar \nearrow May 25. 1660.
 \otimes ad \sqcup ϱ m Septemb. 27. ψ ad Σ Δ \approx July 13.
 ϱ ad ρ Δ Lat. \nearrow January 28. ϱ ad $*$ \odot \nearrow July 19.
 \otimes ad Υ ψ m February 3. \odot ad ρ Δ \nearrow July 25.
 \otimes ad \square ϱ E February 9. ψ ad *CA* Δ \approx August 13.
 \odot ad Ter. ϱ \nearrow March 6.

The entrance of the yeere begins in scuffling with men of some good Quality, the Native finding those enemies whom he expected friends, as is apparent by *Medium cali* to the
Termes

Termes of ♂ : the occurse of *Pars fortune* to a ♀ of ♀ is not ill, but lessens and quiets the preceding stirres by meanes of some *Venerall* friends, who reconcile those differences ; and yet men active in many things, must expect actions good and bad correspondent ; now ♀ to the ♀ of ♀ procures some new suits in Law, and the Native puts many men in suit, and stirres up much trouble to the Native about his accompts, and with his owne Servants and Creditors, men forge and counterfeit false Writings, or deny Debts, and ill newes comes from beyond Sear, or remote parts, but no great detriment in fortune succeeds, for *Pars fortune* in February to ♀ of ♀, permits no visible losse, but comforts the Native, and giveth good hopes ; but instantly *Pars fortune* to the ☐ of ♀ threatens damage by *Mercuriall* men, waste and consumption of estate by ill Creditors, surmised, false accompts, forgeries and perjuries, many contentions, law-suits for Money, &c. and yet the ☉ to the Termes of ♀ keeps our Native healthfull, gives him hopes of victory, and victory it selfe in the end : In May 1660. ♀ comes to the ♀ of ♀, inclining the Native to gravity, sobriety and temperance, and perfect some reckonings with people aged, to the good content of the Native ; which good successe is augmented by ♀ to the ♀ of ♀, procuring love and estimation amongst his Neighbours, and concluding some differences ; the aspect seems to bring in some substance, &c. the * of ♀ to the ☉ succeeds, affording new, and those no obscure acquaintance and friends, and seems to promise great worldly happinesse, to the exceeding content and good liking of the Native : but as if there were no settled happinesse in this life, ☉ hath occurse to the ♀ of ♀ in the latter end of July, which shewes great distemper in the Natives health and constitution, heats the blood, and procures a violent burning feaver, and sore eyes ; and because one mischief comes seldome alone, it stirs up many great men against the Native, and causeth the Native's owne friends to desert him, and they to deale in point of trust falsly with him, and keep back that Moneys or stock he hath trusted them with ; it stirres up much jealousie betwixt the Native and his Wife, many and sundry Law-suits, much vexation and torment both in mind and body : the precedent * of ♀ to the ☉ doth somewhat

what lessen these unhappineses ; but being precedent and not subsequent to this malevolent Direction, it cannot quite take away the malice ; the CA of ♀ to the ♃ in ♌, doth rather strengthen then diminish this aspect ; but what is signified hereby, is rather in matter of Estate then health.

Revolution for the 44. year of age, D Sept. 19. 1659.

The ☉ Lord of the ascendant is in * to it, as if the Native would by his proper vertue struggle with and for his health ; forasmuch as ♄ possesseth the first and second houses, our Native should hold fast his owne, and not altogether lose, as in the Directions portended.

♂ in the eleventh and ♃ in the tenth, do manifestly declare, men *Martiall* will be unlucky friends and acquaintance to the Native ; he must be very carefull, for they will be very perfidious : ♀ is in the second, he is friendly every where, and now is in * with ♄ in the fourth, a purchase may be offered of Lands ; it's good to deale safely : the *Luminaries* are both safe and free from affliction, ♃ the temporall light encreasing in light, and in ♂ almost with ☉ ; these seem to be assisting in repressing the malice of the ♄ of ☉ to ♃, which happens in *July 1660.* in *June, Iuly* and *August* use no violent motion or action, beware of hunting, riding, &c. lest you hurt your right shoulder with a fall ; and of this I give the more caution, because I find ♂ in ♌ in the Revolution, and ♄ in ♌ in the Professionall Scheame, which are the two Signes afflicted by the Direction ; that little affection shall be in your acquaintance, the ♃ doth in the Profections expresse, being in ♃ her Detriment, and Lady of the eleventh ; nay, they will prove Vipers, for the ♃ was Lady of the seventh in the Radix, &c. we must carefully peruse the transit of the *Infortunes* upon or neer the 2. of ♌ and ♌ this year, and that will point out the time of most danger, and the dayes especially to be taken notice of.

45. Year, beginning ♂ Sept. 19. 1660. ending Sept. 1661.

<i>Ascend. ad ♃ D ♄ Octob. 14.</i>	<i>Asc. ad Ter. ♂ ♄ Apr. 17. 1661</i>
<i>♀ ad * ♀ ♌ Octob. 26.</i>	<i>♄ ad ♄ ♄ ♌ May 30.</i>
<i>Asc. ad Ant. ♀ ♄ Nov. 20.</i>	<i>♃ ad Dom. 7. ☉ Iuly 12.</i>
<i>☉ ad ♀ ♄ ♌ Febr. 14.</i>	<i>♃ ad ☐ ☉ ☉ Iuly 12.</i>
<i>♂ ad ♄ ♄ Lat. ♌ March 5.</i>	<i>♄ ad Ter ♂ ♌ Aug. 31.</i>

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It's not totally improbable, but the unkind influence of ☉ *ad* ♀ ♀, will be retarded untill this moneth of *September* 1660. which I the rather judge, because in this annuall Revolution I find ♀ in the ascendant; the ascendant hath occur'd to the ♀ of ♀ in ♀ in *October*, and ♀ to her proper * in ♀, the ascendant in *November* to the *Antif.* of ♀ in ♀: these Directions doe annihilate the poyson of any evill Direction, and doe quickly recover the Native to his health in Body, and his mistrusted Substance in paltry peoples hands; here's some good and profitable returnes, and preferment in the Common-wealth: to deal in Jewels and Curiosities were now good; is not the *Antif.* of ♀ in ♀, and was not she *Almuten* in the *Radix*? certainly the Directions should exceedingly advance our Native's Affaires, and doe give him encouragement to bestirre himselfe for the first halfe yeer of this his 45. currant, it may prenote some journey towards the North-west, &c. in *February* ☉ to ♀ of ♀ in ♀, makes our Native inquisitive after some cold reckonings and former lent-moneys to his ancient acquaintance.

♂ to the ♀ of ♀ in ♀ *cum Lat.* *March* 5. 1660. may be the forerunner of much distraction betwixt the Native and his kindred, but principally occasioned for Moneys, whereof the reason is cleerly, because the degree of the Direction is the cusp of the second in the Revolution.

The ascendant in *April* 1661. to the Termes of ♀, raises some choller in the Native, and discontents him and perplexes him about some Moneys he cannot well obtaine, which makes the Native somewhat remisse in his owne affaires, not caring which end goes forward, as ♀ to ♀ of ♀ doth declare; it's now no time to be lazy and timorous, for ♀ in *July* comes at the same instant to the cuspe of the seventh house, and therein also to a ☐ of the ☉, our Native must have his wits about him; and in the first place take notice, these Directions threaten another Sicknesse, or if the former Directions were retarded by approach of some benevolent, this will be more dangerous, and now jump in with these two evill ones, sicknesse preceding from some Surfet, or a crude cold Stomack, be more offensive for the time; but the cusp of the seventh is in the salutiferous Termes of ♀, which is comfortable

ble; without any cause given, the Starres provoke many enemies to arise against you, if not the death of your Wife; and certainly you must be wondrous carefull of your selfe, for these Directions being upon the cusp of the West angle, in partill ☐ of ☉ Lord of the eighth, are more dangerous then many beleeve, for sometimes the accesse of Directions to the cusp is interficient and fatall to the life of man, it may be some scurvy Ague, and the lesse it appeares at first, the more it will endanger, if not cautiously prevented.

♂ in August to his owne Termes, doth but encrease the ill portended by the precedent Directions, and give double caution of what was formerly threatned.

Revolution for the 45. year current.

The ☉ is upon the cusp of the horoscope, and the ♃ separates from his * to a △ of ♂ in the ascendant, and he is Lord of the seventh, eighth and second, so that it seems the year begins not ill, but shewes reconcilment with some former adversaries, and in effect seconds the good promised by the ascendant ad ♀ ♃; yet ♂ being naturally of evill influence, now posited in the ascendant when the Lunar Directions operate, may designe some sicknesse or malady, occasioned by Choler or some sudden Surfet: the position of ♄ in the second, is an argument, these Lunar Directions doe threaten, that the originall of his worldly disturbances may be for Money: the almost partill * of ☉ and ♃, both angular, and ascending into the upper Hemisphære, the ♀ neer the second, doe questionlesse lessen the precedent Directions, viz. of ♃ ad Dom. 7. ♄ ♃ ad ☐ ☉, but the Native must arme against afflictions beforehand, and then he is that *Sapiens qui dominabitur astris*. ♂ will slander, &c.

Profectionall Revolution.

♄ to ♀ the Signe ascending in the Radix, ♃ to ♄ where he hath triplicity and ♀ to ♀, ♂ to ♀ to the place of ♄; these doe exceedingly mitigate some things intended in Directions, and may by reason the ascendant of the Radix is now

L I I I I 2

the

the fourth and η therein; give the purchase of some Lands or Tenements and to good profit.

*Directions for the 46. yeer of age, beginning Ψ Sept. 19. 1661.
ending Septemb. 1662.*

♀ ad Ter. ♀	\nearrow October 25.	The \square of ♃ to \odot the last yeer, might variously afflicte the Native with such casualties as are incident to mankind, as with Law-suits and some troublesome, scandalous women, or Solar Sicknesses, &c. but if they gave the occasion of disturbance the last yeer, they pay for it this, as ♀ ad Ter. ♀ insinuateth, and ♃ to a \square of ♀ in Tropi-
♃ ad \square ♀	♄ November 13.	
♀ ad ♂ ♃	\nearrow December 14.	
♃ ad Ter. ♀	♄ December 19.	
Ascend. ad \square Ψ	\times January 26.	
\odot ad Ψ ♃	♄ February 1.	
♂ ad \square ♂	♄ February 7.	
♃ ad CA Ψ	♄ May 13. 1662.	
η ad ♂ ♂	♄ May 23.	
η ad Ter. ♂ .	♄ June 23.	
♂ ad ♀ ♃	♄ July 5.	ad Ter. ♀ insinuateth, and ♃ to a \square of ♀ in Tropi-
Asc. ad Ant. ♀	\times July 11.	
Asc. ad Ant. \odot	\times August 24.	

picall or Cardinall Signes, he shall have some slight discord with a Lady or Gentlewoman, but shall in fine receive much good and comfort from and by her meanes, and it imports a healthfull constitution in our Native, as also, some extravagancy in affection to a fair Gentlewoman; for certainly in the beginning of this 46. yeer, the Native is much concerned in womens occasions, as the four first Directions doe intimate, whereof ♀ to the ♂ of the ♃ will break off all familiarity with one old friend, at which some female stormes will arise, but againe pacified by ♃ ad Ter. ♀ in Decemb.

Here followes a significant Direction, viz. of the ascendant to \square of Ψ , out of the twelfth and second: its the more forcible, because that Ψ his strength in the Radix, and the casuall falling of the aspect in both his houses, and in that house where he is alwayes a Consignificator; this produceth much alteration in the course of our Natives living, and involves him in Suits, or differences with the Nobility, Gentry, or principall Gentry, or men where he then shall reside. The Clergy shall be pernicious unto him, either about increase of Tithes, or the like;

like ; the Gentry contend in point of honour ; but certainly the maine and principall rub will be, that some Noble-man or Gentry may be much at this time indebted unto the Native, and he laborious to acquire his stocke ; whereupon arises unkindnesse amongst them, but the victory is radically promised to the Native, or a good conclusion to our owne content ; for it will doe well that our Native in *October 1661.* doe evacuate and cleanse the body of superfluous humours proceeding of abundance of blood corrupted, and of flegmaticke matter residing in the miseraicks ; sometimes this occurre give the small Pox, or some such corrupt disease : its good to begin betimes to purge the body or let blood with good advice, for instantly the ☉ to a ♀ of the ☽ occasions much action and labour in the Native to advance his affaires ; wherein if the potency of ♀ aforesaid helpe not, he will finde stiffe contradiction, by reason the Judges or great Magistrates doe wilfully and with strong hand oppose the honour and felicity of him, as ♂ to his owne ☐ doth demonstrate out of fixed Signes ; and here may seeme to be noted some unluckie dissention betwixt the Native and some Brother or Kinsman, and also vexatious Suits in Law : now no Martiall, red haired men or flaxen are fit to be trusted ; here's the ☽ to the C. A. of ♀, doubtlesse it will be a yeer of some unseasonable unquietnesse, one mischief arising in the waine of another : here will be much defection in your acquaintance and familiar friends, and this duplicates the Signification of *Asc. ad* ☐ ♀, that he shall have both the Civill and Common Lawyer and the pettifog Atturney against him ; *Qualibet Levi de causa* : ♀ in *May* and *June* meets with a ♀ of ♂ and in his terms : the Native stands stiffe to it, and with moderation quietly followes his occasions, and hath recovered some favour from a martiall Magistrate or man, whereby his affairs prosper the more, as ♂ to the *Quintunx* of ☽ doth promise ; but in *July* the ascendant is divolved to the *Antiscion* of ♀, and then in *August* to the *Antiscion* of ☉, which saith no more, but *Post tot tantosque labores, tendimus in Latium, &c.* The end crownes all things, after a laborious and vexatious yeer you have victory, reputation, and acquire what you desired, and some extraordinary preferment, even out of these Molests. Now you

must know, none of the Directions are extreame obnoxious, they will procure more unquiet of minde then losse,&c.

Revolution.

I will say nothing of this, but that ♃ is in * with ☉ and applying to a * of ♃, and he neer *Spica* ♁ in the tenth, being Lord of the ascendant, ♄ Lord of the second in the twelfth, and he a ponderous Planet, bids you looke to *Saturnine* men for money matter; many that wish you ill, or trouble the Native dye either in prison or otherwise; for ♂ and ♄ are in △ out of the eight and twelfth: you see ♂ out of the eight is in ♉ to the second; beware againe of Martiall men.

In the professionall figure ♈ ascends, and in the yeerly Revolution is culminating, which presages some honour and preferment, and ♄ in his joy in ♋ doth preserve, and disanuls much of the intentions of the *Hyleg*s Directions; but indeede ♃ ☉ and ♀ elevated in the Annuall revolution, and ♄ and Mars cadent and in dejected houses, doe promise the lessening of former ils.

Directions for the 47. year of age, beginning ♀ Sept. 19. 1662.

5. 54. P. M. ending Sept. 1663.

♃ ad ♀ ♃ ☾ September 25.
 ♀ ad ♀ ♄ ♁ October 6.
 Asc. ad ♄ ♄ ♁ December 1.
 ♃ ad CA ♃ ☾ February 6.
 ☉ ad ♃ ♂ ☾ February 25.
 ♃ ad ☾ ♀ ♋ March 9.
 ☉ an Ter. ♄. ♄ ♄ Apr. 28. 1663.
 ♂ ad ♃ ♀ ♄ June 10.
 ♃ ad * ♄ ☾ July 29.
 Asc. ad Ter. ♄ ♁ September 10.

It's impossible the two last Directions in the precedent yeer, can be yet extinguished, although they fall in a double bodied Sign; the ♃ to a ♀ of her selfe in ☾ her owne house, puts either forward the precedent influence or stirres up more matter for a future good from such Lunar people or Mer-

chants as the Native deales with, as also, by some new way of adventuring to Sea, or in Commodities Lunar; it may also mention some Journey North-west, or a Sea-voyage, causing our Native to be unstable in his inclinations, whether it be bet-

ter

ter to traffick this way or that : ♀ to the Q. of ♄ settles his resolution, and confirms his judgment in that which is advantageous, by meanes of a Saturnine man ; and in December the ascendant to a ☿ of ♄ puts the Native into new doubts and feares, and some small impediment he finds to provide Moneys convenient, or he is distrustfull according to the Nature of ♄ ; and indeed the ♄ to a CA of ♄ may shew much falsity in those friends of ♄ his condition, in such things as wherein they were to have assisted the Native ; but the CA is in Signes movable, though in angles, the contention may be hot, but of small continuance ; for *Pars fortune* ad ♄ ♂ in the same Signe, ♂ being a friend in this yeers Revolution, our Native by meanes of this man is supplied, or his cares lessened by such a one : in March ♄ to the ☿ of ♄ begets a desire in the Native to look over his Servants Accompts, viz. Bills, Bonds, &c. it will doe well, and it will be time : *Pars fortune* to the Termes of ♄ againe makes slow payments to our Native, so that what he is out, cannot with speed be obtained : but ♂ to a ♄ of ♄ seems to promise by meanes of a Mercuriall man, or some Attorney, quicknesse and speed to obtaine the same.

In July the ♄ to a * of ♄, giveth our Native some Inheritance, or encrease of Substance by death of an aged Gentlewoman, and begets the Native much respects amongst the most grave and best where he lives, it concludes the yeer with a blessing ; so that all his Neighbours and friends rejoyce with him, some Office in the Common-wealth seems not much pleasing, for the ascendant comes to the Termes of ♄.

In the Revolution many things are considerable.

The degree ascending radically now culminates, and ☿ therein, ♄ to the place of ♄, ♄ to his owne being Lord of the second, ♄ to the ♄ in the *Radix*, ♄ to the degree culminating radically, and ♂ Lord of the ascendant in ♄ ; these agree with the Directions, and shew the yeer somewhat laborious, and danger of a sicknesse, but care must be had of Servants, and yet some Honour or Preferment, or Inheritance ; for ♄ Lady of the fourth, is in ♄, and in the ascendant, confirming some blessing from an aged Lady or Gentlewoman.

The

The Professionall Revolution promiseth little, but some Dignity because \mathfrak{m} ascends, in other things it's a very weak one.

*Directions for the 48. yeer, beginning h Sept. 19. 1663.
11. 43. P. M. ending Sept. 1664.*

<i>Ascend. ad Ant.</i>	φ	\propto	November 11.	The Directions of this
ψ ad Ter.	ψ	\approx	December 12.	yeer are few, and promise
\otimes ad Ter.	σ	Π	December 18.	not much; the ascendant
σ ad Ter.	ψ	\mathfrak{m}	Apr. 10. 1664.	to the Antisc. of φ in the
				house of ψ , and second of

the Birth, insinuates much stirring and action in the Native, and he totally inclined to Divinity, to study the Fathers, Councils, &c. as also, diligent in managing his affaires, by taking Accompts, by dispatching Letters, Commissions to parts beyond Sea, or to many parts of the Kingdome, &c. procuring in Moneys by putting Bonds in suit, &c. as also, much conversant with Divines, Attorneys, Civilians, &c. ψ to his owne Termes augments the Native's Substance; nor doth the \otimes to the Termes of σ impeach the benevolent influence of ψ , in regard they fall both in one Moneth, and that ψ is more powerfull then σ ; as also, σ in April comes to the Termes of ψ in \mathfrak{m} , where φ in the annuall Revolution is posited: the Directions being of no more concernment, come we now to the Revolution.

Wherein the Native is advised by the positure of σ so neer the Horizon, and the existence of the radicall ascendant in the sixt, to be carefull of his health; The third σ of h and ψ in the fiery Triplicity this yeer is, and falls in the twelfth of this Native's Radix, whereby he shall find many aged men and women to envy and maligne him, though they can give no reason for it, it portends victory over your enemies, and designs their confusion, for that ψ was potent in the Radix, and so is again in this σ ; [*Europe will be lost ere this time:*] You should receive some losse by dead Creditors, as \wp in the eighth denotes, and your selfe will be afflicted with sore Eyes: φ with *Spica Virginis*, confirms what the ascendant to his Antisc. prenoted, and that in a high nature; the \ast of \odot h and ψ may prenote a
Purchase

purchase of lands or Leases, ♄ in the second confirms your Substance.

The Professionall figure commands care to be taken of ill Neighbours and false Friends, for ♁ ascends, and the ♀ of ♃ and ♄ fals therein and the cusp of the M.C. in the *Radix*, is now in the twelfth; here's a concurrence of all, to give the precedent caution; ♄ in ♁ in this Figure, addes to the former judgment, and promiseth conservation both of what ascend. ad Ant. ♄, ♄ in the second of the Revolution in ♄ signified.

Directions for the 49. year of age, beginning ☉ Sept. 18. 1664.
17. 32. P. M. ending Sept. 1665.

♄ ad ☐ ☉	♁	October 17.	<p>The major part of this 49. participates of slender Directions, onely we must observe ♄ ad ☐ ☉ stirs up a small scuffling with men of good quality, and some disgust with Gentlemen for money, which <i>Pars fortune</i> to the Contr. of ♂ seconds, with a litle discontent to the Native, and that his owne Brother or Kinred shall deal untowrdly with him; Souldiers, men or Com</p>
☉ ad CA ♂	♂	November 10.	
♄ ad ☐ ♀	♁	December 11.	
♄ ad * ♄	♁	December 17.	
♂ ad ♃ ☉	♂	December 30.	
♀ ad ter. ♀	♁	January 17.	
♂ ad ♃ ♀	♂	February 23.	
♂ ad ☐ ♄	♂	March 1.	
Asc. ad ter. ♄	♄	March 1.	
M.C. ad ter. ♀	♄	March 1.	
Ascend. ad △ ♂	♄	Aug. 2. 1665.	
☉ ad Dom. 11.	♂	} August 9.	
☉ ad ter. ♄	♁		
☉ ad CA ♂ lat	♁	September 3.	

neither

neither φ *ad term.* ψ , or σ to χ of φ doe impeach, but advance and put forward, fitting both matter for what is immediaty to succeed, and preparing men to performe what is intended by the Direction not long after succeeding: the μ of σ to ψ gives some retarding in a businesse neer hand, by meanes of a great man, (great according to the manner of life the Native shall live) but what is decreed must succeed: the ascendant *ad ter.* ψ in γ , takes off all contradiction, assists our Native in the execution of his intentions and proceedings; the same moneth *M.C. ad ter.* φ doth assist to purpose, so that in August 1665. the ascendant comes to the Δ of σ , and *Pars fortunæ* to the eleventh house; if these are not promising Directions, let us question *Lucas Gauricus*: and consider also, σ had exaltation in the Signe ascending at the Birth, and that in this yeers Revolution he is in \mathfrak{m} his owne house, φ in \mathfrak{z} , ψ in the fourth, blessing the degree almost arising at Birth with his presence; Ω in the eleventh: from all which we may derive this judgment, That our Native shall have some honourable Military Preferment in the Commonwealth, (*Quoad capax*) shall much addict himselfe to Hawk, Hunt, ride Horses, and shall be in great favour with a King, if there be any where he lives, or with the Nobleman, Gentleman, or most eminent Magistrate of those times and places where he shall live, and that he shall advance and benefit his Fortunes exceedingly thereby, or he shall now procure many Courtiers for his friends (if there be any Courtiers,) by whose friendship our Native's fortune is to better purpose advanced; yet in September 1665. *Pars fortunæ* coming againe to the *CA* of σ , involves our Native in the midst of his jollity with some difficulties, about obtaining his Debts, Moneys, &c. especially those he entrusted to his friends and familiars.

Instead of
Courtiers, let
him apply to
great mens
Favourites.

Revolution.

The *Luminaries* are safe, essentially weak, but accidentally by position, of good strength; \mathfrak{D} in \square to *Pars fortunæ*, some detriment by vulgar fellows, not much it can be, for that φ is separating from Combustion, and lately separated from the \square of ψ ; if the generall fate hinder not the Native's particular,
I see

I see no evil influence threatned by this Revolution, but the contrary. The Professionall Revolution being the same at the Birth, insinuate the Native to be very cheerfull, lustily intent to prosecute his affaires in the Common-wealth, &c.

Directions for the 50. year of age, beginning 23. 21. P. M. ending Sept. 18. 1665.
23. 21. P. M. ending Sept. 1666.

♊ ad Dom. 2. ♎ September 22.
☉ ad ter. ♀. ♎ October 22.
♀ ad Dom. 12. ♎ October 22.
Asc. ad ☿ ♀ Lat. ♎ November 16.
Ascend. ad ♄ ♀ ♎ December 4.
♀ ad ♄ ♀ ♎ January 16.
☉ ad ♄ ♀ ♎ Mar. 25. 1666.
M.C. ad ♄ ♀ ♎ April 7.
♂ ad ☿ ♀ ♎ April 25.
Asc. ad Ant. ♀ ♎ May 8.
Ascend. ad ♄ ♀ ♎ June 7.
☉ ad Dom. 12. ♎ June 13.
♊ ad ter. ♂. ♎ July 14.
♀ ad ♀ ♀ ♎ July 27.
♂ ad ♄ ♀ ♎ August 8.
Ascend. ad ☿ ♀ ♎ August 15.

♊ to the cusp of the second house begins the yeer well, in expectation of some gaine and good Returnes, which ☉ ad ter. ♀ in ♎, doth not contradict; but in October ♀ to the cusp of the twelfth, and the ascendant to the ☿ of ♀, bid our Native be carefull of trecherous and theevish Servants, let him have care he be not robbed in his Travels by common Theeves; it involves the Native into much variety of troubles,

and questions the Native for Moneys, perhaps he is sued for Suretiship; the Native is molested for that or those things he never dreamed of; it stirs up many adversaries, and many law-suits, produceth the Tooth-ach, pain in the Head, &c. or some flatuous Disease, or the Hypochondriack passion; have great care of Theeves: The ascendant to the ♄ of the ♀ instantly succeeding, seems to keep off a great part of the malevolent Direction, so that all which is predicted formerly will be lessened, and the Native well comforted and refreshed by a Lunar party, and will obtaine some benefit by meanes of a young Gentlewoman.

♀ in January to the Byquintill of ♄, composeth differences with gravity and discretion, and by aged persons, ☉ to a ♄ of ♂ augments the Natives substance by his way of Traffique or

M m m m m a

Com-

Commerce, and delights the Native in riding and chaffring in horses to good purpose, and it will be safe to deale with Martiall men and Commodities, which the *M. C.* to a *Sesquiquintill* of σ in ν predicts will be profitable and produce good profit. In *April* σ meets with the ρ of η , the aspect falling in the tenth and fourth may shew some questioning the Estate, Lands or Tenements of the Native, and may retard a place or Office our Native lookes after, whereat the Native is troubled and in danger of the Piles in *Ano*, and of some obstructions in the head and throat, or the Spleene with melancholly flegme, &c. In *May* 1666. the ascendant to the *Antis.* of φ recovers some Monies the Native sued for in the beginning of the yeere, which probably it may be something bequeathed the Wife, or concerning the Debts of some lately deceased creditors, &c. much and frequent conversation with the aged, as Asc. *ad* ζ of η imports, and benefit thereby; the Native much given to be Bookish: The \odot to the twelfth house, advise the Native that he may increase and thrive by dealing in great Cattle, but not so well with Men; for new enemies arise, scandall and slander the Native with new and unheard of reproaches; and it threatens usually restraint of liberty, if other Directions concurre; but because its no more then a transit, and the \ast of the Δ to the ascendant is yet in force, no great matter comes of it. ψ to the termes of σ in *July* 1666. promotes some new stirs and some unnecessary dispute for worldly wealth: the willingnesse of the Native to obtaine it doth φ to \heartsuit of himselfe prenote; and the much action of the Native in mannaging the businesse. σ to the χ as φ solicites the Native to prosecute his affaires with more then ordinary pursuit; but the ascendant againe afflicted by the malicious ρ of φ , either false oathes, untrufty servants, or common Theeves againe doe impeach the Natives quietnesse, and cause some to detaine what is due to the Native from the deceased; and it may be also feared he may be troubled for some debts belonging to the Wife, or disturbed about some Estate accruing to her. Mercuriall Men, Merchants, Sribes, Scriveners, Taylors, &c. will be unprofitable acquaintance, from the beginning to the latter end of this yeer. And verily the Native will hardly evade this yeer, φ being most properly

properly *Anareta*, and the Ascendant comming twice to his ♀, give cause to fear, either a Lethargy or pure Grief shall endanger the Native's life this year.

Revolution.

♂ and ☉ are in Δ out of angles, ♃ ☉ and ♀ in Δ; ♂ ♀ and ☉ in *; ♄ a significator of professed enemies, shewes the weakenesse of those are ordained in the Directions to molest him.

The ♀ of ♃ and ♂ in Signes fixed, have relation to ☉ to the cuspe of the twelfth house, it may be feared some damage by ill Debtors, may put the Native in feare of imprisonment, or strong contention with a world of malicious people, the ♀ is with **oculus* ♄ : some danger by a Brother if at all ingaged either by Bond or word : ♄ in his owne house helps well, being he was radically Lord of the ascendant ; but doubtlesse much expence of Subtance here will be, and a yeer of variety of action, ending with much difficulty, and better then the Native imagined. Its not fit to intrust or have much agitation with the Nobility or Gentry this year, nor with the Clergy.

* Or a sudden violent Fear.

The Professionall ascendant is in Δ of ☉ and ♀, in the annuall revolution ; but ♄ having no dignities where he is, as also afflicting the Signe of ♊ in the sixth, in the radix ; points out theevish Servants, which may by care either be prevented or lessened ; but withall he imports some flatuous Disease.

In 1667. the Ascendant comes to the ♀ of ☉ and ♄, which I conceive will be fatall to the Native, or very dangerous ; for ☉ is Lord of the eight, and ♄ of the fourth : beyond that yeer its possible the Native may live, its not in Mans power positively to set downe the certaine number of yeeres, he must submit to God therein ; but in that yeer I finde no benevolent Directions to afford comfort : and although neither ☉ or ♄ are properly *Anareta*, but ♄ ; yet I conceive ♄ the yeer before will give the Cause, and continue the Infirmitie ; but these Directions cut off life.



Reader,

BEhold now this Nativity judged, which if thou art courteous, thou hast reason to accept kindly of, being it leads thee to do the like upon any : It had appeared more exquisite, but the angry Angell of God visited my house with the Plague, even at that time when I was perfecting the latter part of my Book, and also this Nativity :

*Quis talia fando
Temperat a Lachrimis.*

In the Directions, where thou findest *Q* it signifieth *Quincunx*, a new aspect, consisting of 150, degrees; the *Semiquintils*, *Quintils Sesequiquintils* and *Byquintils*, in judgment are of the nature of the \star & Δ , but operate not all out so strongly: the *Semiquadrate* and *Sesequiquadrate* participate of the nature of the \square aspect.

My great affliction at present conclusion of this Work, bids thee accept my good will, and passe by my very many imperfections in the preceding Treatises, having advised with no man living in any thing comprehended in all the three Books.

Finisur Die 9 September 8. 1647. 5. 30, P.M. that very day five weeks my house was first shut up.

Non me sed opera.

WILLIAM LILLY.

Before thou readest any thing, correct the the Errataes; and whereas in the Directions of the Nativity thou findest H N O P and Q directed to their *Promissors*, thou must know I have taken their severall *Circles of Position*, and directed them, but the Work swelling so much, I was unwilling to insert their severall directions; the Pole under which they were directed, thou findest hereunto annexed.

The

The Circle of Position of ♄ ♃ ♀ ☿.

Longitude of ♄	9	28	Right ascension 123	123	14
South latitude	2	58	Distance from Mid- heaven	98	56
North declination under the earth	11	42	Pole of Position	51	0
Right ascension	37	36	Oblique descension	149	2
Distance from the fourth house	4	34	Longitude of ♀	6	54 ⁴⁵
Circle of Position	8	0	Latitude South	1	0
Oblique ascension,	35	57	South declination a- bove the earth	1	50
Longitude of ♃	21	55	Right ascension	186	43
Latitude South	0	37	Distance from Mid- heaven	35	27
Declination South a- bove the earth	23	52	Pole of Position	39	0
Right ascension	261	11	Oblique descension	182	57
Distance from Mid- heaven	39	1	Longitude of ♀	3	34 ⁴⁵
Circle of Position	52	0	Latitude South	1	32
Oblique ascension	295	3	Declination South a- bove the earth	2	49
Longitude of ♂	0	54 ⁴⁵	Right ascension	182	40
Latitude North	0	28	Pole of Position	41	0
Declination North a- bove the earth	20	32	Oblique descension	183	5

A Table of the Longitudes and Latitudes of certain
Cities and great Towns in *England*.

	Longi		Latit.			Longi		Latit.	
	D.	M.	D.	M.		D.	M.	D.	M.
<i>Barwick</i>	21	43	55	48	<i>Leicester</i>	00	00	53	29
<i>Bristol</i>	21	43	51	41	<i>Lincoln</i>	22	52	53	12
<i>Cambridge</i>	24	25	52	16	<i>London</i>	24	20	51	32
<i>Canterbury</i>			51	6	<i>Ludlow in Wales</i>	21	46	52	43
<i>Carrnarvan</i>	20	8	53	33	<i>Manchester</i>	22	00	53	42
<i>Carmarthen</i>	20	8	52	20	<i>Newark</i>			53	6
<i>Chester</i>	20	23	53	11	<i>Northampton</i>	22	29	52	30
<i>Chichester</i>	21	37	50	51	<i>Norwich</i>	25	36	52	40
<i>Colchester</i>	25	25	51	00	<i>Oxford</i>	23	26	51	42
<i>Coventry</i>	22	45	52	42	<i>Lizard-point in</i>				
<i>Carlisle</i>	21	31	54	55	<i>Cornwal</i>	19	25	50	10
<i>Cockermouth</i>	21	26	55	7	<i>Peterborough</i>	24	00	52	40
<i>St. Davids in Wales</i>	19	13	52	20	<i>Rye</i>	25	10	51	00
<i>Dover</i>	25	45	51	10	<i>Shrewsbury</i>	21	47	53	00
<i>Dublin in Ireland</i>	16	40	53	4	<i>Southampton</i>	22	58	50	10
<i>Durham</i>	22	00	54	57	<i>Tynmouth near</i>				
<i>Exeter</i>	19	11	50	40	<i>Newcastle:</i>	24	20	55	10
<i>St. Edmundsbury</i>	24	37	52	27	<i>Walsingham</i>	25	13	52	54
<i>Edenborough in Sco:</i>	23	50	56	15	<i>Worcester</i>	21	52	52	12
<i>Glocester</i>	22	11	52	20	<i>Yarmouth</i>	26	00	52	46
<i>Hereford</i>	25	43	52	22	<i>York</i>	23	30	54	30
<i>Lancaster</i>	21	55	54	22					



A Catalogue of most ASTROLOGICAL AUTHORS now extant, where Printed, and in what year.

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| Albumazar, | <i>Flores, quarto, Augusta 1688.</i> |
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There may happily be many more Authors extant who have written of *Astrologie*, but no more have as yet come unto my hands ; these I mention are all my own, &c. many of these perhaps have been since printed at other places : Indeed *Ptolomey* hath been printed in *folio*, in *quarto*, in *octavo*, in *sixteens*, and hath been translated severall times out of *Greek* into *Latin* : that lately printed at *Leiden* I conceive to be the most exact, it was performed by *Allatius*, &c. In a word, some may blame me that I write in the *English* tongue ; yet I trust I have offended no man, sith I write in my owne Language ; and to such as speak as I speak ; nor doe I know that it is forbid unto man to write in his owne Language, or is any man bound to read or heare

guage, or is any man bound to read or hear that contenteth him not : If this Book do generally please, I shall account him good, and think him worthy to live : but if he displease, I then believe the memory of it shall soon perish, and my selfe shall count it ill : If notwithstanding this, mine Accusers will not be satisfied with this common judgement, let them content themselves with the judgement of the time, which at length discovereth the privy faults of every thing : which because it is the Father of truth, it gives judgement without passion, and accustometh evermore to pronounce true sentence of the life or death of Writings.
Finis ; Deo gloria. Octob. 1. 1647.

LYLLY.

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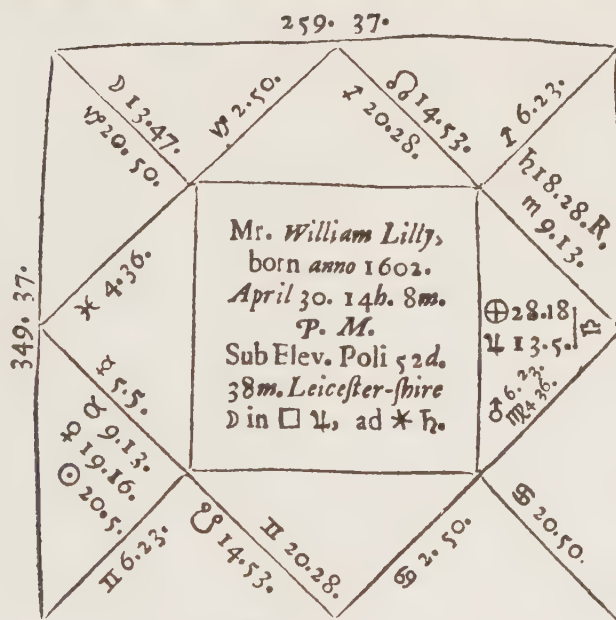
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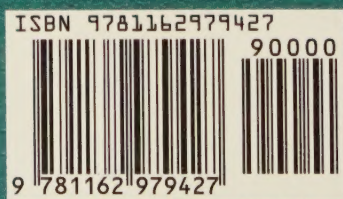
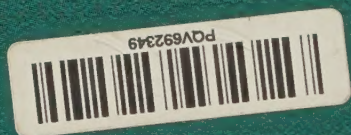
The Latitude of the Planets.

	d.	m.	
h	2	44	} North.
♄	1	56	
♂	1	27	
♀	0	40	} South.
♂	2	47	
♄	2	33	} North.

THe Person whose Geniture this is, (to puzzle the Understandings of the inquisitious) hath pretended himself to have two several Nativities. (1.) In his Almanack 1645.

he tells his Reader (in Epistle thereunto) that he had the Moon in *Piscibus*, which makes him a piece of a good Fellow, &c. which (if true) he must be born the fifth or sixth of *May* 1602. (2.) In his Introduction under his Effigies, he saith he was born on *May* 1. 1602. and then the Moon will not be in ♄, but in ♃, as in this Figure. I am of Opinion, he hath not the Moon in ♄, but in ♃; and therefore believe this to be his right Nativity: the rather, because my loving Friend Mr. *James Blackwel*, hath proved it so to be, by 13 several Arguments or Accidents; printed a year and half since by it self. In which little Tract, the ingenious Artist may meet with a concise Method for the Calculating and judging a Nativity; and unto which, I refer the desirous Reader for further satisfaction in his Geniture. The reason why I am no larger herein, is, Because I would not be esteemed either Envious or Partial.





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